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*Darabaram Mukhi.  
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**THE LATE HON'BLE RAI KRISTODAS PAL**

**BAHADUR C. I. E.**

**IN MEMORIAM.**

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# **The Late Hon'ble Rai Kristodas Pal Bahadur, C.I.E**

## **IN MEMORIAM.**

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*(The Hindu Patriot 24th July, 1884.)*

"Out of the fulness of the heart the mouth speaketh ;" so says the Scripturalist. The reverse, however, is but too true in our case. We feel too full to give adequate expression to our feelings on the present occasion. We have sustained the most overwhelming loss by the death of Babu Kristodas Pal, and overpowered by grief we are quite unfit to attempt a biographical sketch of our departed friend and predecessor. Nor is this expected of us. Our position disqualifies us from doing full justice to his memory, and the task has been to a certain extent anticipated by the fulness and very kindly terms in which the daily press has noticed the subject.

Kristodas Pal has passed away, leaving a void behind him which cannot be filled up for a long time to come. His death is a national calamity. In him Bengal has lost her foremost son, India her brightest ornament, the British Empire its strongest pillar. It is impossible now to estimate the loss which the country has sustained. His countrymen thought of him as dear friend, one who took the warmest interest in their welfare, one who felt deeply grieved whenever they met with any mischance in life. We are not speaking now of his eminent public services by which the whole country has been benefitted, and for which the nation will mourn the loss of one who devoted his life to its service. We confine ourselves here to his conduct to those who came in

contact with him, those who saw him and conversed with him, those who came to him for help and advice, and who will miss him now as they would their most intimate friend and dearest relative—to those who had the privilege of mixing on intimate terms with him, and lived under his magic influence. To them his loss is irreparable. They would gladly have poured out their heart's blood, if by doing so they could have prolonged his life even for a day. Their hearts are bleeding, the wounds are yet fresh. Time may heal the wounds ; but the scars will remain there to the last day of their existence.

Kristodas Pal was born in 1838. He received a liberal education. He was a student of the Oriental Seminary and of the Hindu Metropolitan College. He was an ornament of both these institutions. He showed an aptitude for study which attracted the attention of his teachers. Steadiness and perseverance have been the characteristics of his after life, and these two qualities were developed even in his school days. Difficulties never daunted him, and he did not know what indolence was. Whatever subject of study he took up he applied himself to it with his whole heart, and never left it till he thoroughly grasped it. He had an indomitable will. If he made up his mind to do a thing, nothing could induce him to give it up until he had thoroughly sifted it. He never did a thing with a half heart. He devoted his whole soul to every work he undertook. He pursued it quietly and steadily day after day till it was finished to his satisfaction. He had a wonderful faculty of inspiring affection in others. No one ever received an unkind word from him. His temper was never ruffled. His control over his mind was simply perfect. He was excessively fond of work. He did not know what pleasure or recreation was. Work was his ambition, and he fell a victim to work. His friends could never persuade him to abstain from work. Even when in sick bed, unable to move, tortured by a treacherous disease, and racked

by excruciating pains, he anxiously enquired how his favourite works were conducted, and gave directions to do them well. He looked into everything himself, and never allowed others to interfere in his work. He had a wonderful memory. He vividly remembered every incident of his life in all its details. Whatever he read, he never forgot. All the historical events which happened within the last thirty years were deeply impressed on his mind, and he could, from that capacious store, draw out every one of them when occasion required it. He studied every question so thoroughly when he had to deal with it, that it seldom became necessary for him to read any books or papers in reference to it whenever the same question came up for discussion again. He was a thorough master of all the public questions of the day, and his sources of information were almost inexhaustible. In early life he studied under distinguished masters—Major D. L. Richardson, Captain Palmer, Captain Harris, Mr. William Masters, and other veteran scholars and writers. He had a wonderful facility of writing. He generally wrote without having a single book of reference before him, and often while talking to twenty different persons. Every one who paid a visit to him knows that his house was always filled by a concourse of people, and that seated in their midst and talking to them he would go on writing incessantly, and at the same time showing every courtesy to the visitors. No one could ever say that he came away displeased from his house. He was kind and affable to every one from the highest to the lowest. If a poor man asked him to write a petition for him he would do it as readily as he would draw up a memorial for the richest zemindar, Raja, or Nawab, and petition writing for people in distress was an every-day occupation with him. He possessed the confidence and trust of every one, and he served every one with zeal and alacrity. He was essentially a servant of the public. The poor equally with



the rich will miss him. He was a friend to all ; he afforded help to every one, and was equally kind and hospitable to all classes of the community.

Babu Kristodas Pal received the editorial charge of the "Hindu Patrior" in 1862. It is well-known that the paper was started by Babu Harish Chunder Mukerji and conducted by him with marked ability for years. On his death the paper changed several hands before it came to Babu Kristodas's. It had sunk to a low level when he was entrusted with its management. He took it up with a heavy heart. Contributions were promised him, but they did not come in and the whole burden of writing up the paper fell upon him. But he never flinched. He worked single handed, but he gave his whole soul to the paper ; and the ability and success with which he conducted it was unrivalled in India. As an organ of the educated native community, the respect the paper commanded and the influence it exercised are well-known. Governors-General, Lieutenant-Governors, members of the Supreme Council, and members of the Covenanted Service of all grades, have paid their tribute of respect to the paper, and acknowledged the ability with which it was conducted. Thorough honesty and absolute rectitude of purpose were its salient characteristics. Private motives could never make Babu Kristodas swerve from the path of duty. He was personally indebted to one of our Lieutenant-Governors, but nothing could induce him to support his policy. He pointed out with boldness and perfect candour the error into which His Honour was led, and never feared the consequences. In all public questions the opinion of Babu Kristodas Pal was eagerly looked for, and his judgment was respected. The welfare of his country was at his heart, and he laboured day and night to secure it. To advocate the rights and interests of his countrymen was the sole object of his life, and we may truly say that up to the very last day of his existence he laboured for the

weal of his country. Even in sick-bed he was not forgetful of the claims of his countrymen. His constant endeavour was to create a feeling of harmony between Europeans and natives, and to bridge over the wide gulf that separated them. As an interpreter of the wishes, thoughts, feelings, and wants of his countrymen to the Government, the country will not find his equal again. With equal ability and fairness did he serve as the interpreter of the views of Government to the people. His views were broad and liberal, though we are aware that they were often misinterpreted. Once a European friend congratulated him on the great success which attended his public career, and referred with approbation to a notice about him which had appeared in one of the English paper under the head 'Pillars of the Empire.' The reply of Babu Kristodas Pal was characteristic :

"I have not seen the notice you allude to. It must be flattering when you are so much pleased with it, for what you in your warm affection for me consider to be strictly just,—aye even short of justice—may after all be more than fair justice. Like the great Commoner of England, I say, 'Paint me as I am,' but alas ! how few are there in this world who can impartially perform this task. Some will not do justice, while other endeavouring to do justice not unoften go beyond it.

"It has not unfrequently fallen to my lot to be misrepresented, misinterpreted, misjudged and vilified, but I make bold to say that nothing has made me swerve from the path of duty and rectitude. In many respects, as you say, I stand alone, but I shall not be so ungrateful as to believe for a moment that I could have performed a hundredth part of the humble work which has fallen to my lot, if I had not been buoyed up by the support of my many friends, both European and native, among whom it is my privilege and pleasure to count you as one of the staunchest, sincerest and warmest."

His devotion to the cause of his country was so great, that to serve it he frequently neglected his health. This was the only mistake he committed in his life, and he has paid the penalty for it to the intense grief and sorrow of his countrymen. He never sought for power but power came to him. Honors were thrust upon him. He never coveted them. The titles of "Rai Bahadur," and "C.I.E.," were conferred upon him by our gracious Sovereign in recognition of his eminent services, and he was deeply grateful for them ; but he never sighed for them. He was honored with a seat in the Council of the Lieutenant-Governor, and in the Supreme Legislative Council. How he performed his duties as a member of these Councils is well-known, and needs no comment from us. His services to the Calcutta Municipality were simply invaluable, and the residents of Calcutta will long be thankful to him for many Municipal reforms. He fought for the weak and the oppressed with an indomitable courage, and his advocacy was seldom ineffectual. As a public speaker, his orations were highly spoken of by the sternest critics. The Saturday Review, which is so chary of praise, thus noticed his speeches :—

“Kristodas Babu reasons, debates, and delivers himself, very much like an intelligent Englishman. We may go farther and say that this gentleman has bettered his instructors, and many a Topeewala would be glad, if on a platform or Board he could display the same fluency of diction, command of argument, versatility, and fecundity of resource.”

Babu Kristodas Pal. was Secretary of the British Indian Association for over a quarter of a century. He was the heart and soul of the Association, and his loss to the Zemindars of Bengal will not easily be repaired. It was the pride and pleasure of the deceased to advocate the just rights of the landholders of India, who have been vilified and misrepresented by interested or misguided men, and his laudable efforts were to a considerable extent crowned with success. But in fight-

ing for the zemindar, he never forgot the ryot. He loved him even more dearly than the zemindar, and exerted his utmost for his welfare. It was his firm belief that the interests of the zemindars and ryots were identical, and that it was a great mistake to try to produce ill-feeling between the landlords and their tenants. He earnestly endeavoured to create harmony between the two classes. He used to say that the prosperity of the country depended upon the agricultural classes and that, therefore, it is the duty of the State to protect and maintain the just rights of both zemindars and tenants. He possessed a wonderful talent in harmonising heterogenous elements, in bringing order out of chaos. There is not another person now who can successfully fill his place. The educated community have lost their head, whom they looked up to in time of trouble. In time of trouble and difficulty there is not another man now who would be able to conciliate the most hostile parties, and by his moderation and judgment would act as a mediator. He is gone ; but it is a melancholy satisfaction to us to know that honest heart in India mourns his loss, and the mourning for him is universal.

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*(The Englishman 25th July, 1884).*

One of the most melancholy duties of the Press is to record from time to time the removal by death of men, who, by their public usefulness, have rendered their fellow-subjects unstinted service. Of few men of this generation in India can it as truthfully be said as of the late Kristodas Pal that he served his countrymen and his country with a success and

a fearlessness that finds few equals among the natives of India. By the sheer force of his own strong individuality he commanded the respect of English and Indian alike.

The Hon. Rai Kristodas Pal Bahadur, was born in Calcutta in the year 1833 and received his education first at the Oriental Seminary and then at the Hindu College, where under the late Captain D. L. Richardson, Captain Harris, and their select band of educationalists he received the basis of that sound and liberal education which carried him so successfully through life. He left College in 1857, and having finished his education before the days of the University Charter fortunately escaped becoming a graduate of the Calcutta University. He immediately devoted himself to journalism, and was a frequent contributor to the local press, when at last in 1861 from being a mere contributor, he was appointed sole editor of the Hindu Patriot, which, during the twenty-three years it has been under his direction, has been raised from an almost moribund state to that of the first native journal in India.

A very leader among the men of his generation in the Press, on the Public Platform, in the Municipality, and in the Legislative Council, Kristodas Pal advocated the claims and the interests of his countrymen with an eloquence and a calm irresistible logic which gained for him the love of his countrymen and the honor and respect of Englishmen. No native of his generation possessed such a wide idiomatic command of English, and whether in the pages of the Hindu Patriot which he conducted so long and with such marked ability, or in the numerous minutes which, as Secretary of the British Indian Association, he addressed to Government on every topic which has occupied the attention of the Legislatures for many years past, the same clear logical grasp of the matter dealt with was everywhere conspicuous. During the nineteen years he was a member of the Local Corporation, he was

always an active member of the body, and rendered valuable service during the prolonged discussions in the Bengal Council and public demonstrations in Calcutta, which during the early portion of Sir Richard Temple's rule led to the establishment of the present Municipal constitution.

A record of the life of the deceased is the record of the political history of Bengal during the past twenty years. It was in 1872 that he was first appointed a member of the Bengal Legislative Council, and he speedily established his reputation as one of the most skilful debators of that body, and his numerous speeches on legislative measures were marked by a terseness of style, compactness and logic which surprised those who had been accustomed to the looseness of style and thought which characterised the best efforts of native orators to express themselves in English. As a public speaker he stood far ahead of any of his countrymen, and his utterances were in many respects superior even to those of his colleagues whose mother tongue was English, and whose training had been entirely British. He was the accepted leader of a large and influential section of Hindus. There was a reminiscence of the old antagonism between Lieutenant-Governor and native Editor, when the former, during the debate on the Vernacular Press Act, having declared that the Anglo-Native papers were more seditious than all the vernacular journals put together, singled out the **Hindoo Patriot as the most dangerous of them all.**

The deceased was one of the first who received the newly created Order of the Indian Empire, having in the previous year received the honorific distinction of a 'Rai Bahadur' at the Belvedere Durbar held by Sir Ashley Eden. In presenting the Sunnud the Lieutenant-Governor, addressing the deceased, spoke as follows :—

"You have for many years taken a leading part in all

public movements affecting native interests. You have advocated earnestly and well the rights and interests of your fellow countrymen, and you have raised the Anglo-Native Press to a high and influential position, and Government is indebted to you for much valuable assistance most ungrudgingly given."

Kristodas Pal was an Honorary Magistrate and Justice of the Peace ; a Fellow of the Calcutta University and was actively connected with nearly every public body of any note in and about Calcutta.

It is too early yet to estimate the force of the influence which he exercised on this generation, but the lessons of his life which speak to his own countrymen are not far to seek. Laboriously hard working he prepared himself for every emergency. This seems to us the whole secret of his life. Such a life as his so freely given for public ends, on the Press and on the Platform and at his Desk could not but make inroads even on the strongest frame. In such a career he has been stricken from his place, and those who followed his body to the Nimtolla Ghat might well wonder "who is there among us who will take up the burden of this man's work ?" In the presence of death all minor differences disappear, and men's good deeds are not always "interred with their bones." To-day we can only mourn with unfeigned sorrow the loss of one whose loss to India seems irreparable.

*(The Saturday Evening Journal 26th July, 1884.)*

I cannot leave this subject of municipalities without expressing my regret, a regret which I believe, is universally felt by Europeans and natives throughout Calcutta at the untimely death of Mr. Kristodas Pal. For it may almost be said that, by his strict attention to municipal matters and

the accuracy of the knowledge he displayed in regard to them as well as the large following of voters that he had amongst our municipal representatives, Mr. Kristodas Pal was virtually the Municipality. I doubt if any measure could have been carried at any Municipal meeting if he had been strongly opposed to it, and I know that several proposals have been carried principally through his support of them. It is, therefore greatly to the credit of the deceased gentleman that he always exercised his immense influence with so much discretion, and by his death the Municipality has sustained a loss which it will be difficult to replace. As a true patriot Mr. Kristodas Pal had not an equal in country. He knew what, according to his lights, was best for his country, and he never hesitated to state his ideas in print, in terse and vigorous English, such as but very few Englishmen in this country could write. The death of Mr. Kristodas Pal is a public loss.

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*(The Indian Daily News 25th July, 1884.)\**

There are given to the world now and then, at rare intervals, men to whose hands power and influence gravitate as a matter of right and of the public weal. Such men do not need the adventitious assistance of an active life in the camp or the field. Neither do they find it necessary for their purposes to aspire to high social position. They are men to whom rank may come, but for whom rank is more an acknowledgement of service than a means of influence ;

[\*The Editor of the paper at this time was Mr. S. E. J. Clarke, who afterwards became Secretary, Bengal Chamber of Commerce.]



their judgment is trusted ; they form the opinions of those about them, and out of a fulness of sympathy with popular requirements, they give the best and most popular expression to the popular and common thought. Such a man was Theirs in France until he assumed the government of the country, and in a yet more complete sense was he such a man who yesterday passed away from our midst—the greatest native servant of India that any Province has yet produced—the Honourable Rai Kristodas Pal Bahadur. If we wish to gauge the place which this eminent man held in popular estimation, we have only to point to the fact that his promotion to the Legislative Council of the Viceroy in no way affected his position before the public. That promotion did not bring him a new social position or a wider social influence ; but it did bring him an accession of work, of anxiety, and of responsibility, which have done their share in hastening a result which was already foreshadowed in a constitution enfeebled by overwork. Neither did the title he bore affect the man or his position. It is true that title is not officially anything very remarkable, but if it had been—he would have remained, as he did remain to both sections of the community—a man supremely trusted, a man supremely respected—Kristodas Pal. The mere record of the life of such a man gives but very little clue to the real place he occupied before the public. He was born at Calcutta in 1839, and was educated at the Oriental Seminary and the Metropolitan College. His real education was his own work ; and of him it may be said, with the most marked truth, that he was a self-made, a self-educated man. And yet he early attracted the attention of those who were at the head of native society, and became a member of a group of young men, each one of whom has since risen to distinction. He was only twenty-two when he became Editor of the 'Hindu Patriot' succeeding Hurrish Chunder Mookerjee. He also became Assistant Secretary, that is, the working man,

of the British Indian Association. He held this post with yearly increasing honour and influence until 1880, when his services were acknowledged by his promotion to the post of Secretary. It was a great thing he accomplished, for he, a man born in Calcutta, and with no landed estate and no claim to importance on the score of wealth or birth, became the heart of an association which comprises almost every man of wealth and landed estate in the Lower Provinces. That such a man should attract the notice of the Government was inevitable; that he could be appreciated was equally inevitable. Hence in 1875, at the comparatively early age of 26, he was nominated a member of the Legislative Council of Bengal. In this new capacity he did exceptionally good and useful work,—work which marked him out as a man of exceptional ability, and caused him to attain to a personal weight never before enjoyed by a native. And, as we all know, he was last year chosen to occupy a seat at the Legislative Council of India in a way which sent him to the Council as in a special manner a representative man. That such a man,—a man, who had accomplished so much, whose every step forward was a permanent success, and whose every step upward made him in a nobler and wider sense, more useful to the Government and country,—that such a man should be removed from the scene of his labours at the early age of 45 is a calamity and a misfortune not easily to be measured. Few will believe, looking back at the years during which his name has been a familiar one to the public, that he could be so young. It is the promise in his life which makes his loss so great, and so keenly felt. He had accomplished so much; his wisdom and sagacity were so widely and generously recognised that, in the crisis which has overtaken the Government and Bengal, the loss of this single man will be hard indeed, to make up. We shall not attempt to set out a record of his achievements; he, more than any native of his time, or indeed any time, was a potent factor in every great

question affecting Bengal for nearly a quarter of a century. If he led the Municipality, he did so through qualities which made him specially valuable in the Senate ; and if he led the British Indian Association, it was through faculties which would have made a less earnest worker famous, and a less sincere patriot renowned. For us his loss is that of an esteemed friend, with whom we have had, indeed, during a score of years, many passages-at-arms, but who knew how much we esteemed him, and between whom and ourselves personally there was never the shadow of a hostile thought. Kristodas Pal, as we knew him, was a man habitually thoughtful, calm, and even-tempered, ever-looking forward to new developments, to new advances on the part of his people,—a man who was a Hindoo and a Bengali to the core, and yet who gave place to the necessity of England in India, and who was always singularly frank and kindly with Englishmen. He was the most English in thought of any native we have ever known,—the one man who saw without disguise the position of Englishmen in India, and who saw to what extent his countrymen could aspire to share that position. He could not deceive others in this matter, for he could not deceive himself. Then he was singularly affectionate and home-loving. When known, he was simple and unaffected to a degree scarcely to be believed in a man so immersed in great and deep questions of policy and public business. The character of the man was beautifully shown on his death-bed. He leaves behind his father and his mother, besides a son and daughter ; and when he knew that the end was probably approaching of the ailments which had spoilt his life for many years, his chiefest concern was how to assuage the grief of his aged mother and how to find comfort for his sorrow-stricken father. The man's heart was as tender as it was great—as loving as it was strong to do battle with the great problems which it fell to his lot to work out. But what was it that gave him so unique a place amongst the European as

amongst the native community? Why did those turn naturally to learn his opinion on public questions, whilst these followed him with a trustfulness which never faltered or doubted. We take it, the secret of his wonderful influence with both sections of the community was a rare judgment,—a judgment, indeed, which amounted to a genius for seizing upon what was best, and what was certain of accomplishment. It was this most rare gift, accompanied by a solid strength of intellect, and a peculiar faculty of thoroughly mastering any subject he took in hand, which made Kristodas Pal, in spite of all disadvantages, a true statesman, and which will unite both communities in the preparation of a memorial to do him that honour, which no native of India ever more honestly earned, whether we regard his great talents, or the splendid service he has rendered to his country.

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*(The Statesman, 25th July, 1884.)*

The city heard with profound grief yesterday that Kristodas Pal was no more. He rallied from his illness a few days ago, only to suffer the relapse to which his long endurance at last succumbed. He died yesterday morning at a quarter before noon, and the news spread over the city, to the common grief of all classes of the community. For many years we have been accustomed to regard Kristodas Pal as the great political leader of the native community, and the singular tact and moderation with which he urged its claims, and fought its battles, had long gained for him the complete respect of the Government, as well as the confidence of the people. We cannot attempt a complete memoir of him to-day. Indeed, we must look to his countrymen to give us that.

The deceased gentleman was born at Calcutta about the

year 1839. He was entirely a self-made man. Educated at first at the Oriental Seminary, he was then placed for some time under the private tuition of the Rev. Morgan. In 1854 he was admitted into the Hindu Metropolitan College, continuing his studies under Captain D. L. Richardson, Captain F. Palmer, Captain Davies, Mr. W. Kirkpatrick, and Mr. William Masters. In 1857 he left College but continued to apply himself to study. He early developed a literary taste, and contributed to the 'Morning Chronicle', 'Hindu Intelligencer', the 'Citizens', 'Phoenix Hurkaru', 'Hindu Patriot' and 'Indian Field', and occasionally to the Englishman, and became the Calcutta correspondent of the 'Central Star' published at Cawnpore. In 1860, upon the death of Babu Hurish Chunder Mukerji, he assumed the editorship of the 'Hindu Patriot', and obtained by his writings a distinction which soon marked him out from his countrymen. He quickly attained Municipal honours as a magistrate, and continued down to his death to be Secretary of the British Indian Association. From being a Member of the Bengal Legislative Council he passed into the Supreme Council, where he established a high repute. The title of Rai Bahadoor was conferred upon him at the Imperial assemblage Durbar at Delhi on the 1st January 1877. In the following year Rai Kristodas Pal was invested with the insignia of a Companion of the Order of the Indian Empire. His career was a high example to his countrymen. Foremost in all public movements, he advocated earnestly and consistently the interests of his countrymen. Under his conduct of the 'Hindu Patriot,' the Anglo-Vernacular Press has risen to a high and influential position, and the moderating force of his writings has been of signal service to the whole Indian Press. Kristodas was but 44 or 45 years of age, and his untimely removal from amongst us, is an unmixed calamity.

*(The Pioneer, 25th July, 1884.)*

It is with much regret that we learn from Calcutta of the death of the Hon'ble Kristodas Pal, Rai Bahadur, C.I.E., a member of the Viceroy's Legislative Council and editor of the foremost Anglo-native paper in India. Only on Wednesday last Sir Steuart Bayley at Simla expressed the satisfaction of the Council at learning that their colleague was out of danger, and on the following morning, a relapse having set in, he died. The life of the late Kristodas Pal supplies a typical example of the career which lies open to the educated native under modern conditions, and which is being followed at the present moment with more or less success by many hundreds of his countrymen. After receiving a sound English education at the Hindu Metropolitan College in Calcutta, he first brought himself into notice as an indefatigable writer in the Anglo-Native Press. Having passed through the usual stages of a Municipal Commissioner and Honorary Magistrate in Calcutta, he was appointed a member of the Bengal Legislative Council, which from his ability and industry became the stepping-stone to a seat in the Legislative Council of India. Combined with this position, his connection with the 'Hindu Patriot', and his active influence in the British Indian Association, made Kristodas Pal unmistakeably the foremost man of his class, and there will be no disposition to deny that he was a worthy leader of the opinion he represented. His writing and his speaking, looked at with regard to the difficulties overcome, in the command they display of a foreign language and of ideas perhaps still more alien to an Oriental, is marvellous. There is one quality by which all that he wrote and said is distinguished from most of the effusions of his contemporaries. — He was never ashamed to

be practical. The glorious past of Aryavarta, or the freedom awaiting her did not divert him from the common place details of the business, whatever it was, that he had in hand, and the paper which he conducted and wrote, was quite on a different footing from any other journal of its class in its treatment of public subjects. It was the same quality which secured him his success in private life as in public, and it is the feature in his character which may be most profitably observed by those of his countrymen who would follow his example, and secure to themselves equal respect and influence.

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*(The Reis and Rayyet, 26th July, 1884).*

A great calamity has befallen the country. The Hon'ble Rai Kristodas Pal is no more ! This melancholy event, which has spread a deep gloom over the land, took place at 11-30 a.m. on Thursday last. The loss is irreparable at the present moment, when the nation sadly needs his guiding counsel. A feeling almost of despair pervades the native community as it looks about for one who could worthily fill his place. His eminent abilities, varied experience, ripe judgment, and intellectual gifts, joined to a moderation and calmness which nothing could disturb or provoke into the slightest exhibition of intemperance, can hardly be met with in another. He was born to serve his fatherland, and to that service his whole life

was consecrated. Devotion such as his to public interests can rarely be surpassed, while his probity and indomitable energy singled him out as the trusted political leader of the people for an unbroken series of years. Whether we regard him in the sacred relations of private life or as one of the foremost publicists of his day, he has left a bright example of gentle affection, warm sympathies, and enthusiastic public spirit which constitutes the rich legacy he has bequeathed to his country. In this sense, then, he is not dead, but yet alive in our midst. Still the heart seems lacerated, and the hand feels paralyzed as we pay this humble tribute to the memory of the illustrious deceased. For we had known him intimately from his boyhood, and the old days recur to us with a painful vividness which prevents our giving a detailed obituary notice of him whose earthly career has been so prematurely closed.

Alas ! Kristodas ! 'Requiescat in pace' !

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*(The Indian Mirror, 26th July, 1884),*

The year 1884 will be memorable for carrying away two of our best men, namely, Babus Keshub Chunder Sen and Kristodas Pal. When Babu Keshub Chunder Sen died in the early part of the present year, we were not prepared to hear so soon of the death of another of our countrymen, who



occupied so prominent a place in our society, as the late Babu Kristodas Pal did. The deaths of two such distinguished men, following each other so closely, are losses too heavy for India to bear. However painful it may be for us to make the admission, nevertheless it is a fact that there is at the present day a dearth of men, who are prepared to devote their time, their talents, and their energies wholly to the advancement of their country's cause. What is particularly wanted in India at the present moment, is a number of men, who will make it the sole business of their lives to see how best the interests of the country can be advanced in moral, intellectual, social, material, and political points of view. We hold the memory of Babu Keshub Chunder Sen in high respect not so much for the brilliant talents he possessed, as for the self-sacrificing spirit in which, at the outset of his career, he employed them for the moral and religious regeneration of his country, and, turning his face away from the highest prospects which were there within his reach in the public service, applied himself without hope or expectation of reward or return to the improvement of the condition of Hindu society. At the time he entered upon his public life, every man set and obtained a price for his labors. The principles of self-government, which, in later times, have taught us our obligation to render gratuitous service to the community of which we are members were not then generally understood or appreciated. What we consider his chief merit and his strong title to our respect, is that, at such a time and amid so many temptations to better himself, he should, in his earliest youth, when ambition exercises so powerful an influence on the mind, have been able to devote himself to the task of laboring for the benefit of the Aryan race in India. To compass the moral and religious reform of his country was the service, which Babu Keshub Chunder Sen entirely of his own choice embraced, adopted, and clung to throughout life. With Babu Kristodas

Pal, the case was in some respects different. He was actually drawn into that political life, in which he achieved such high distinction. A single incident decided his fate in life.

The first employment he obtained after leaving school was as Translator in the District Court of the 24-Pergunnahs, when Mr. Lantour was the Judge. Of this post he was deprived in order to make way for a relation of the Subordinate Judge of the time. Being thrown entirely upon his own resources, he passed his spare moments in writing for the Press. He was shortly after appointed Assistant Secretary to the British Indian Association, then having its local habitation in two small rooms on the ground floor of a house, the upper flats of which were occupied by Mr. Manockji Rustomji in Bentinck Street, then known as Cossitollah. There he employed himself in drafting Memorials and in otherwise exercising his literary acquirements, through which he gradually came to be known to the members of the Association as well as to several Englishmen, among them, to Mr. Montriou and Mr. John Cochrane, both Barristers-at-law, who took a deep and lively interest in the welfare, progress, and success of this Institution, then quite a novelty in India. By constant practice improved by contact with such men, his powers of writing and speaking developed themselves to a degree of excellence which challenged admiration.

Babu Kristodas Pal's place in the British Indian Association was formerly occupied by Babu Chunder Coomar Deb and afterwards by Babu Kally Prasunno Dutt, now one of the oldest Vakils of the High Court. The office of Assistant Secretary falling vacant when the latter gentleman took up the practice of his profession, Babu Hurro Chunder Chose took Kristodas by the hand, and used his whole influence to secure him the post. Through his intercession with Rajah Radhakant Deb Bahadur, its President, Maharajah Kally Krishna Bahadur and Rajah Protap Chunder Singh, its Vice-

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Presidents, and Rajah Issur Chunder Singh, its Secretary, Kristo Das was appointed to the Assistant Secretaryship.

Almost from the time of his appointment, his course in life was almost an uninterrupted series of successes. The large field, that was now open to him, brought him opportunity after opportunity, which he seized to employ his talents with increasing success and distinction, till he became almost the central figure in the political sphere of Bengal. It is no little praise for a man of poor parentage and little social position to have raised himself by the sheer force of his abilities and character to such a conspicuous position in a community, abounding with men of equal abilities and character. The fact is that Babu Kristodas Pal applied himself thoroughly to any cause which he took up and devoted himself, heart and soul, to its success. Being then recognised as among the leading men of the Native community, it was natural that he should have been selected a member of the then new body of Justices, to whom the administration of the Municipal affairs of Calcutta was entrusted in supersession of the old triumvirate.

Here, again, a new arena was thrown open for the display of those oratorical powers for which he deservedly enjoyed so high a reputation. His readiness at reply and the force and fluency of his language and his extensive knowledge of the condition of the city always secured him a willing audience. His powers were shown to such uncommon advantage in the discussions on the questions of the new Municipal Market that his reputation which was then in some measure confined among his own community, soon began to spread among European circles. Without doubt, he was the most prominent member of the Calcutta Municipality, and it is only a fitting mark of respect to his memory that the Municipal Office was closed for business for a day. So complete was the ascendancy he had at one time established

over the Municipal Board, that no action in any important matter was taken by it without his advice. Every successive Chairman felt and acknowledged in his proceedings that Kristodas Pal was the life and soul of the Municipality. To his influence many men, now in the Municipal service, owe their original appointment and subsequent advancement. We submit that the Commissioners should take an early opportunity of meeting to express their deep sense of Babu Kristodas Pal's eminent services to the Municipality, and their unfeigned sorrow at his loss in the very maturity of rare powers. His devotion to his work and to the promotion of the cause of his country was so intense and unremitting that it is the general impression, not altogether unjustified, that he fell a sacrifice to exertions beyond his strength. He has died in the prime of life. His successful career in the Calcutta Municipality naturally led to his appointment to a seat in the Bengal Legislative Council in 1872, and so great was the satisfaction that he there rendered that he was twice or thrice, if we mistake not, reappointed its Member. His career in the Council was as successful, as it has been in the Municipality ; and some of his speeches were master-pieces of ability and eloquence. But his translation to the Viceroy's Legislative Council was the crowning point of his life ; for it never fell to the lot of any man like him to be raised to such a high position before. The agitation against the Bengal Tenancy Bill led to his selection as the representative of the Zemindars, though not himself a Zemindar. It was no ordinary honor for him to have been singled out to fill a place previously held only by the most prominent of our Feudatory Princes. It is to be regretted that he did not live long enough to enjoy the new honor bestowed on him, nor to render those great services, which it was naturally expected of him, in aid of the cause of the Zemindars.

In the present generation, no greater man among the

Natives of India has died, who rose from such humble beginnings, and whose loss has been so much regretted by the Natives, the Europeans and the Government alike. High was his ascent, he retained to the end of his life the simple unostentatious and unaffected manners and habits of living he had followed from his earliest days. The splendid height to which he had risen, had never for a moment dazzled his sight, or giddied his brain, for he was conscious that he was filling his proper sphere, and saw no reason to be unduly elated. If ever there was a proof of the truth of the Christian saying "he that humbleth himself shall be exalted," it was furnished in Kristodas Pal's career. Hitherto the highest distinction, which attaches to a seat in the Viceroy's Legislative Council, was reserved almost exclusively for aristocracy of birth or wealth. It fell to his lot, however, to break the spell, and prove that it was also within the reach of the aristocracy of the brain, supported by the force of a high character. Sprung from an humble parentage without any social rank and with no extensive landed possessions, he lived to take the lead and to exercise almost boundless influence among a body, which represents the highest birth, rank, and landed interest of Bengal. But what is to his credit is that this lead and this influence were not exacted by him, but simply conceded to him as a mark of deference to the superiority of his intellectual powers. What intellect combined with character can achieve in India, was admirably exemplified in his case.

Kristodas Pal held such sway over the minds of the Maharajahs, Rajahs, and wealthy men in Bengal that they would not give their votes for or against any proposition without consulting him and ascertaining his views. He was a man who was to be thoroughly trusted, for he was the custodian of the secrets of many leading members of the Native community. His intercourse with all classes was conducted with so much tact and knowledge of human

character that he retained the good-will of Europeans, while not losing his influence with his own countrymen. He was a man peculiarly suited to the times, and was always able to act as interpreter between the governing body and the governed people. In this capacity, the Government leant on him and confided in him at all times ; and he always justified the trust. It was a peculiar gift with him to say the most bitter things without giving offence, and his perfect command of temper and a peculiar moderation of language gave him great advantages of any controversy in which he might have been engaged. His mastery of the English language was such that even the *Englishman* is obliged to make the confession that his English colleagues in the Council were ashamed of their inferiority to him in this respect. He was a highly moral man, free from any vice ; and his life is full of instruction.

In Sir Richard Temple's *Men and Events of my Time in India*, Kristodas Pal is described as a finest speaker, ready in debate, extremely well-informed, who discharged the functions of Her Majesty's Opposition. He is credited by Sir Richard with "more force of character than any Native of Bengal." Not long ago, the *Saturday Review*, in noticing his speeches, wrote as follows :—

Kristodas Babu reasons, debates, and delivers himself very much like an intelligent Englishman. We may go further and say that this gentleman has bettered his instructors and many a topewalla (i.e., one who wears a hat,) would be glad, if on a platform or on a Board, he could display the same fluency of diction, command of argument, versatility and fecundity of resource.

This is no ordinary compliment to a Native of India, coming from such an unexpected quarter.

The *Saturday Review* further wrote :—

Such men as Romesh Chunder Mitter, C. J., and Kristodas

Pal fully justify the anticipations of Lord William Bentinck, Macaulay, Cameron, Dr. Duff, and Trevelyan in the battle waged more than forty years ago.

We regret his loss so much, because we are aware of no man who is capable, like Kristodas Pal, on any sudden emergency, to throw oil on the troubled waters. All our Anglo-Indian contemporaries have taken very kindly notices of the death of Kristodas Pal, especially the *Indian Daily News*, whose article is exceptionally able and interesting. We would strongly recommend our readers to peruse that article which we re-produce in another column, and to act at once on the recommendation to hold a public meeting of all classes of the community, European and Native, with a view to determining on some form of memorial, in which the Government might well join, for the perpetuation of his eminent services to his country. Such a meeting should be held in his honor, as has never before been held at Calcutta.

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### HIS EARLY LIFE AND CAREER.

The Hon'ble Kristodas Pal was the son of Babu Issur Chunder Pal, and was born at Calcutta in the year 1838. He received his first lessons in his mother-tongue at the *Patsala*, attached to the Oriental Seminary ; but even there his progress was so marked that it secured him the prize of a silver medal. In 1848 he joined the English branch of the same Seminary ; and, here, also, his industry and capacity assisted him in achieving as great success in double promotions and prizes. Always the head of his class, he evinced a strong taste for reading, which enabled him to retain his place among his class-fellows. But the English tuition at the Seminary having been found or considered by him to be unsatisfactory, and

failing to induce Babu Hurray Kristo Auddy to introduce "Enfield's Speaker" in the class in which he read, he left that Institution in 1853, and became a private student under the Rev. Mr. Milne, a Minister of the Free Kirk of Scotland, whom he left after a short time, for the reason that Mr. Milne wanted to impart instruction in scarcely any other book than the Bible. About this time, Babu Kristodas Pal joined a Club at Rutton Sircar's Garden Street, called the "Literary Free Debating Club," and, in concert with several members of it, induced the Rev. Mr. Morgan, the Principal of the Parental Academic Institution, now the Doveton College, to open a morning class in which Literature, Philosophy, Mathematics, History, and other subjects, were taught. This class, which Babu Kristodas Pal attended for about a couple of years, was eventually absorbed in the College Class of the Doveton College, and was presided over first by the Rev. Mr. Morgan, who had won the name of the "Indian Arnold," and afterwards by George Smith, late of the *Friend of India*. When, about the year 1854, the celebrated Hindu Metropolitan College was established under the management of Captain D. L. Richardson and Captain F. Palmer, a son of the great Prince of English Merchants in India, and with a tutorial staff, comprising such men, as Captain Harris, Editor of the *Morning Chronicle*, Mr. William Kirkpatrick and Mr. William Masters, both of them men of great attainments, and the second of them, considered by a general consensus of opinion among the first mathematicians of his day. Babu Kristodas Pal joined the new Institution, which at once secured so large an amount of popular favor as seriously to lessen the number of the students even at the Hindu College, backed as it was by the direct support and encouragement of the State. The care and diligence with which he prosecuted his scholastic studies at this Institution, obtained for him such a measure of success that he won scholarships for two years consecutively ;



and his examination papers were so much above the average as to have merited the commendation of such strict examiners as Mr. Eglinton and Dr. Mouat. In 1857, he left College, and began to store and enrich his mind by knowledge derived from a course of reading at the Calcutta Public Library and the Library of the Metropolitan College; and he received much assistance from the late Mr. W. Kirkpatrick in the selection of books in the practice of English composition, and in critical study of the English language. While still a student at the Metropolitan College, Babu Kristodas Pal began contributing to the public prints; and his earliest writings appeared in the *Morning Chronicle*, without the knowledge of its Editor, Captain Harris, his professor, who, however, gave indirect encouragement to his literary predilection. Before this time Babu Kristodas Pal, conjointly with Babu Sambhu Chunder Mukerji had started the *Calcutta Monthly Magazine*, which was dropped after a short course of six months. The Magazine was owned by Babu Prosad Dass Dutt, Proprietor of the Grant Dhollet in the Saugor Island. From 1857, he began contributing regularly to the newspapers, his writings appearing in the *Morning Chronicle*, then the *Citizen Phoenix* and *Hurkaru*, and occasionally in the *Englishman*. The Editor of the last-named paper, Mr. William Cob Hurry valued his contributions much. On the publication of the *Central Star* at Cawnpore under the editorial management of Mr. Knight, the aeronaut, Babu Kristodas Pal became the Calcutta correspondent of that paper, and wrote under the *nom de plume* of "Blue Bird." His pen was next employed on the staff of the *Hindu Intelligencer*, a paper which was edited by Babu Kashi Prosad Ghose, the Indian Poet, whose name is perpetuated in Richardson's "Selections" from the English Poets, until its suppression under the operation of Lord Canning's Press Act. About this time, Babu Kristodas Pal's connection with the *Hindu Patriot*, with which his name will long be remembered,

commenced, and he wrote in it his celebrated articles on the "Indian Mutiny." So high was the opinion that had been formed of his talents and acquirements by the Editor of the *Patriot*, Babu Hurrish Chunder Mukerji, that he induced Babu Kristodas Pal to take up the office of Assistant Secretary to the British Indian Association he was then himself filling. Babu Kristodas Pal's first avowed production was the Hare Anniversary Essay, entitled, "Young Bengal Vindicated," which was printed and published at the expense and under the patronage of the late Rai Hurro Chunder Ghose, a Judge of the Calcutta Small Cause Court, to whom it had been dedicated, and who used to take a fatherly interest in him. This essay, which had attracted much attention, was rather severely and with some minuteness criticised by Mr. Meredith Townsend in the columns of the *Friend of India*, in an article, headed "Vanitatus Vanitatum," but its reputation was greatly increased by D. L. R.'s disclosure in the *Calcutta Literary Gazette* of the fact that the author of it was neither more nor less than a school-boy. It would be encroaching far beyond the space to which we are necessarily restricted, if we were to specify in detail the various writings which at different times, his fertile pen contributed to the periodical press. Suffice it to say, that his principal works are two pamphlets on "Indigo Cultivation" and a large pamphlet on "The Mutinies and the People," written in vindication of the loyalty of the population of India, which was then virulently assailed. While freely contributing to the *Hindu Patriot*, he did not withhold his help from the *Indian Field*, when it was edited by the late Babu Kissory Chand Mittra. In 1860, on the death of Babu Hurrish Chunder Mukerji, the Editor, Babu Kristodas Pal withdrew from his connection with the staff of the *Patriot*, but after the lapse of six months, he returned to it in September, as the substantive and sole Editor. Since then he had uninterruptedly been editing the paper

with that marked ability and what unquestionable success, which has raised it to a potential position in the Fourth Estate of India.

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But his talent was happily not confined to political writings alone. As a public speaker, he commanded respect for his sound sense, practical views and fluent language, not only in civic assemblages, social or political, but also at meetings of the Municipal Corporation of the city, and in his place at the Councils of the Lieutenant-Governor of Bengal and the Governor-General for making Laws and Regulations. When quite a young man, he had the independence to take to task the late Dr. Alexander Duff, because the celebrated preacher, in the course of a speech had said :—"The God of the Brahmos is as in one as his shoes and stockings." The high estimation, which Baba Kristodas Pal had won by his character and abilities, was strongly attested by Sir William Grey's offer to him of the appointment of Income Tax Assessor near the metropolis, which, if he had accepted with the intention of continuing in the public service, would probably have become the stepping stone to some office of higher distinction and emoluments. But fortunately for himself, and as happily for his countrymen, he declined this tempting offer and the still more tempting prospects, which it opened to his ambition. Though he would most probably have forced his way up to the most conspicuous position in any branch of the public service, to which he might have been attached, it is hardly possible that, in any official capacity, he could have promoted the interests of his countrymen to the great extent he had done by the influence of his political writings. Valuable as these writings must be admitted to be, we think they would have been still more valuable, if he had not been over-burdened with other works in various ways. His time was greatly taken up by giving advice,

writing petitions and other papers for all classes of persons who resorted to him daily for assistance which he rendered with the greatest alacrity, even at the sacrifice of his own health. The great literary ability, which marks the Memorials and other papers issued in the name of the British Indian Association from the pen of Babu Kristodas Pal, is hardly more surprising than the rare tact with which he reconciled and worked harmoniously the conflicting elements in the Association, comprising members from different parts of the country with different views on most public questions. We may fairly be permitted to say that the varied information he acquired and the different points of view in which questions were presented to his consideration in his official relations with the Association, subserved in no little degree to the enhancement of the value of his writings in the paper he edited. But if it is surprising that he should have secured and so long retained the confidence of the Association, constituted as it is of such varied elements, it is still more surprising that he should have succeeded in gaining the high consideration in which he was held by the Government and by the officers of Government, with whom his opinions of official men and measures were generally reported to exert great and deserved influence. As a mark of the estimation in which he was regarded by the Government, Babu Kristodas Pal was made first a Rai Bahadur, and, later still, a Companion of the Indian Empire. We give the above particulars from an article we wrote sometime ago, being one of a series headed "Native Celebrities in Bengal," and which appeared in the *Indian Mirror* of the 23rd October 1878.

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*(The Bengalee, 26th July, 1884.)*

The country is again plunged into the depths of sorrow, as she mourns the loss of one of the most eminent men whom this generation has produced. The year 1884 will long be remembered as one of the saddest in the annals of Bengal. In the early part of the year, our countrymen had to mourn the loss of the great religious teacher, whose eloquence and ardent enthusiasm had drawn towards him and his country the admiration of the civilised world. The blow was sufficiently disastrous and its suddenness deepened its saddening effects. But we knew not at the time that much more was in store for us, that before the year was to expire, another great spirit was to pass away from our midst, to the indescribable sorrow of his friends and the irreparable loss of his country. The death of the Hon'ble Kristodas Pal is especially unfortunate at the present moment. It is fortunate perhaps for the fame of the man, for he had risen to the highest distinction and was in the fulness of his popularity and power. But the loss comes upon us, at a time when we could ill spare him, when his serene wisdom, his unrivalled judgment, his ripe experience and his wonderful knowledge of affairs, would have been of the greatest service to his countrymen, in the crisis that has arisen. The great experiment of Local Self-Government is now being tried in Calcutta and elsewhere. It is now assailed, such as it had never been before, by the Head of the Government. The whole experiment is passing through a crisis ; the future of the country is involved in it. It is not merely the Calcutta Municipality that has been assailed. It is not the interests of the rate-payers of this city that are in danger. It is not even the concerns of the present generation that are imperilled. The present and the future, the affairs of to-day and the affairs of after-generations, are involved in the

unmerited onslaught, which the Head of the Government has thought fit to make against the Calcutta Municipality. Such is the magnitude of the crisis which has arisen. And who could have helped more materially to tide it over, to avert the impending calamity, to dissipate the clouds of darkness that hang over the future of Local Self-Government than the illustrious man, whose loss we now mourn ? No one had a more intimate knowledge of municipal affairs, a more intimate acquaintance with the Bengal Government, such as it is—in all its weakness and in all its strength, than the Hon'ble Kristodas Pal. The loss is great and it comes upon us with singular inopportuneness, when the commanding genius of that illustrious man would have been of the highest service to his country.

The Hon'ble Kristodas Pal, though the leader of the zemindars, their guide, friend and philosopher, was a man who belonged to the middle class, and who ruled not by the omnipotence of wealth nor by the splendour of lofty position, but by virtue of talents and those rich moral endowments which a bountiful nature had lavished upon him in such profusion. He was born in a humble station in life in the year 1839. He was educated in the Oriental Seminary and then in the Metropolitan College, where he distinguished himself by his ardour and perseverance. He was for sometime an unsuccessful ministerial officer attached to the Court of the 24-Pergunnahs. It is remarkable that he who failed in the humble station of a ministerial servant should have lived to have displayed talents and energy which excited admiration and secured for their possessor even the approbation of a foreign Government. Disappointed in his first venture for Government service, the late Babu Hurro Chunder Ghose took him by the hand and introduced him to the British Indian Association which he joined upon a small pay. But young Kristodas had in him what outshines the

power of wealth and the gorgeousness of rank. He had a retentive memory, an extraordinary capacity for work, an unrivalled tact and a power of conciliation which, in the field of politics, often achieves wonders. He rose steadily and with him rose the Association. He soon became its central figure, its life and soul. To speak of the British Indian Association was to speak of him. His commanding personality merged that of the crowd of zemindars, some of whom had pedigree, extending to remote times, and possessions covering all the districts of Bengal. The new man—the *novus homo*—towered high above the gorgeous figures that crowded the rooms of the British Indian Association. Never was the aristocracy of the intellect more clearly asserted than in this great Association, where a middle class man ruled all the aristocrats of the day. As a member of the British Indian Association, Kristodas Pal rendered services which the country will not soon forget. In those times the British Indian Association was the only political body in the country, was the only native institution that fought for the political rights of the people. The system of political agitation, extending from one part of the country to the other, had not yet come into existence. The British Indian appealed more to the Government and less to the people. But to appeal to the Government is to do a most useful work, and that work was diligently performed and with the utmost ability by Kristodas Pal and the Association which he represented. There was hardly a measure of any importance within the last quarter of a century which the British Indian did not take up and in regard to which Kristodas did not offer most valuable suggestions. The whole course of legislation during a quarter of a century bears the stamp of the mind of the man, whose brief memoir we are now writing. But it is not merely as Secretary of the British Indian Association that he influenced the course of legislation. In 1874, Babu Kristodas Pal was appointed Member of the Bengal

Council, and ever since he has remained a Councillor either of the Lower or the Upper Chamber. As Councillor, his utterances were distinguished not only by an eloquence which his English colleagues could not imitate, but by an extent of good sense and sagacity which invested them with an importance all their own. Babu R. C. Palit has done no mean service by publishing in a collected form the speeches of Babu Kristodas Pal. It is a monument of the eloquence and political acumen of the illustrious deceased. But it is not the Council Chamber alone that absorbed his energies or circumscribed the sphere of his usefulness. As a Municipal Commissioner, he had few rivals in extent of knowledge or in the deep interest he always took in the affairs of Calcutta. He was a tower of strength to the Municipality, foremost in debate—foremost in work. He has left a void in that body which it would be difficult to fill up. As an Editor, his writings were distinguished by a tone of moderation and an extent of knowledge which never failed to secure for them attention in quarters, which are known to be unfriendly to native interests. He maintained and extended the reputation of the Native Press. And of all classes of the community, journalists owe him a deep debt of gratitude. His private life was distinguished by the effusive display of those domestic affections, which throw a charm around the family circle. He was a devoted son, a loving father, and an affectionate husband.

Such is the man who has passed away from our midst. His life consecrated by the pathos of an early death, teaches an important lesson. Here was a man, born in an humble station in life, without any of those adventitious circumstances that help to win fame or rank, but who rose to be the leader of an important section of the community, with whom he had little in common and to whom his word was law. The position of the late Hon'ble Kristodas Pal in regard to the



zemindars of Bengal reminds one of a similar position achieved by an English statesman in respect of a party, to which he was not born and whose leadership he assumed under the influence of an overmastering ambition. Benjamin Desraeli was a man of the people. His sympathies were with the people. The scholar, the man of genius, sprung from the noble stock of the middle class of English men—that stock which has produced great men in all sphere of useful activity—became by the tide of circumstances and the necessities of his position the leader of the Conservative party after the death of Sir Robert Peel. And never was there a leader to whom more willing allegiance was paid, or who ruled with more absolute sway over the vast crowd of his followers. It was not indeed a homage paid to rank or to office. It was the spontaneous tribute of respect which genius claims at the hands of lesser mortals. Such too was the homage which Kristodas Pal claimed from those, whose servant he was, but whom he guided, and ruled with a supremacy that we may hope to see in vain in any future leader of the British Indian Association. The qualities which raised him to distinction are the qualities which have always achieved fame and honour in life. With great industry, he combined great sagacity and a thorough honesty of purpose. His capacity for work was simply marvellous. His mastery of details was such as to excite admiration. The smallest facts and figures and their bearings upon the problem in hand, he would grasp with a thoroughness that made him a powerful ally and a formidable opponent. We have no hesitation in saying that if there is one quality more than another which secured for him his commanding position and his great influence, it was his industry and patient mastery of details. He was painstaking and resolute, and the man of patience and of resolution is a power among his fellows.

The early death of Kristodas Pal opens a whole train of

melancholy reflections. How is it that our most gifted men—the friends of the nation, their leaders in the hour of difficulty and peril—are thus cut off in the vigour of life, in the zenith of their popularity and usefulness ? Hurish Chunder Mukerjee, Dwarka Nath Mitter, Keshub Chunder Sen, and Kristodas Pal all died long before they reached the allotted span of human existence ? Who will unveil the mystery, and expose the dreadful secret ? In Europe the great leaders of religious and political movements often reach a good old age, continuing to the last their career of usefulness. A monarch verging upon his ninetieth year administers the affairs of the greatest military empire in the world. A commander who has passed his seventieth year is the Chief of his army, and his Chancellor of the Empire has also completed his seventieth year. The Prime Minister of England is of an age when most of us in India would think of retiring from the cares of life. The youngest member of the Cabinet is older than was the late Hon'ble Kristodas Pal. What terrible curse has fallen upon the country that our greatest men should be cut off at a time of life when their ripening manhood pre-eminently fits them to assist in the Councils of the nation ? The problem is solemn and it deserves most serious consideration. The truth is that with the conditions of life and with the institutions of a somewhat backward social system, we are called upon to meet the hard and incessant work which the new demands of society have thrown upon us. Our public men may work incessantly and yet they cannot do justice to their duties. The demand upon their energies has become so great that the strongest frame must succumb, unless the habits and conditions of life and even some of our social institutions are changed. Kristodas Pal was the victim of over-work, broken down by the exhaustion of absorbing public duties. Standing by the side of his yet unextinguished ashes, and commingling our tears with those of his sorrowing parents and his widowed

wife, we may feel the inspiring impulse of his noble life, but we cannot escape the saddening reflection that for sometime to come perhaps our public men must be martyrs to their public life, and in the name of their countrymen lay down that life which they hold in trust for their country's good.

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*(The Liberal, 27th July, 1884),*

The Honorable Kristodas Pal, Rai Bahadur, C.I.E., died at 11-45 a.m. on Thursday, the 24th July, 1884. After a long and lingering illness, attended latterly with some complications, which gave his numerous friends some cause for serious anxiety at times, but never left them altogether without hope, he succumbed after many struggles he maintained with much fortitude and paid the common debt of nature with resignation and in peace. It is not now, while his death, not wholly unexpected, is still fresh among us, that we can attempt even a hasty sketch of his eventful, useful and instructive life. To a future occasion we shall reserve a brief notice of a career that will, we hope, leave no slight mark on the history of his time.

The late Babu Kristodas Pal, among his other merits, which were neither few nor small, was entitled to the further credit that he was a self-made man and that by his own exertions, he built up whatever fortune he has been able to leave. But what will keep his memory green in this city, of which he was such a distinguished ornament, is that, while ceaselessly pursuing the great objects, which he had set before him as the aims of his life, he always found time to use the large influence he possessed among the local Community, whether European or Native, in helping the views of such as went to him for

help. It was not in his power to afford any appreciable assistance in the way of money, but where the necessity was urgent, he never stinted any relief he could afford even from his own scanty stock. The number he had so befriended will be found to be more considerable than might have been expected from his position and resources. But his numerous acts of charity and philanthropy were always done by stealth ; and his right hand did not know what his left hand gave.

But the part he played in the political world and the way he played it marked him out as no common man. For long years, as Secretary to the British Indian Association and Editor of the *Hindu Patriot*, it fell to him to take the lead in the discussion of the many political questions of importance affecting Native rights and interests ; and during that time, the ability, the extent and variety of knowledge, the argumentative power he brought to bear on every subject testified to the rare gifts of mind, with which he had been endowed by nature. Both in public speaking and in public writing, his great powers lifted him above the common herd to conspicuous pre-eminence. When we remember that his public career began at a time, when the number of Native journals written in the English language was extremely few, we cannot but regard his early success as a journalist as a further proof of the greatness of his power.

His wide knowledge and experience of the wants of the country and especially of Bengal, his Native Province, combined with the popular confidence in his abilities and public spirit, led to his selection for a seat in the Bengal Legislative Council, to which, if we are not mistaken, he was oftener than once re-appointed. Only during the past year he was singled out for the still higher honor of a seat in the Viceroy's Legislative Council, where he was expected to be a tower of strength to the cause of the zemindars during the dissensions

on the Bengal Tenancy Bill. But the fates had decided differently. It was no exaggeration of language to say that his death, especially at a time when his country most needed his services, is a national loss ; and we are afraid that to fill the large space he took up in the public eye it will be very difficult to find a man with the great natural abilities, the knowledge, the industry and the character, which the late Babu Kristodas Pal devoted to the cause of his country and countrymen during so many years of the most critical period in the history of India.

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*(The Indian Christian Herald, 25th July, 1884).*

We are exceedingly sorry to announce the death of the Hon'ble Kristodas Pal, yesterday afternoon. A very great man has thus passed away from amongst us, thereby creating gap in the Native Society which cannot be easily filled up.

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#### FROM THE PILLARS OF THE EMPIRE.

The Hon'ble Kristodas Pal owes his high rank among the foremost Bengalis of his generation solely to his high character and ability. He first gained distinction as a journalist, and under his management the *Hindu Patriot*—of which, he is also the proprietor has long been recognised as one of the ablest newspapers in India.

There was a reminiscence of the old antagonism between the Lieutenant-Governor and the native editor when the former, during the debate on the Press Act, having declared that the Anglo-native paper were more

sedition than all the vernacular journals put together, singled out the *Hindu Patriot* as the most dangerous of them all. As a matter of fact, there is no more loyal journal in India than the *Patriot*. Mr. Kristodas Pal, in short, is the literary champion of the zemindars or landlords, and of the British Indian Association, which is perhaps the most powerful and intelligent of the many societies which the natives of India have formed after the English pattern. Whatever we may think of his views on the matter of ways and means, he must be acknowledged to be one of the most steadfast friends of progress, as well as one of the best writers and speakers that Bengal has produced. For a long time, too, Mr. Kristodas Pal took an active interest in the control of local affairs ; and he rendered valuable service during the prolonged discussion in the Legislative Council, and the public demonstrations in Calcutta, which, during the earlier portion of Sir Richard Temple's rule, ended in the establishment of a Municipal constitution, with an elective machinery similar to that which is in use in English towns.

It was an honour to which his services, his diverse qualifications, and his experience fully entitled him, when, at last, he was nominated to a seat in the Council of the Lieutenant-Governor of Bengal. He, speedily, established his reputation as one of the most skilful debaters in that body. His speeches show no trace of that looseness of thought and style which so often characterises even the best efforts of natives who express themselves in English. On the contrary, they are just as compact and logical as any which we might expect from a practised orator addressing Mr. Speaker. An appointment such as that of the Hon'ble Kristodas Pal was calculated to please the Bengalis, or, at least, the Calcutta population in particular ; for it is in Bengal that the cry for elevation to the official level is sent forth more shrilly than in any other

Indian province. The new member himself was, and still is—and very properly too, it may be added—one of the most persistent advocates of a more liberal system for the admission of natives to offices of dignity and responsibility. It is the substance rather than the shadow and mere symbols of power that natives of his stamp are anxious to conquer. Mr. Kristodas Pal has also had his fair share of titles. That of Rai Bahadur was conferred upon him in recognition of his public services. As a member of the local Legislative Council, he ranks, of course, as an Hon'ble, and he is the only ornament of the Indian Fourth Estate, who rejoices in a Companionship of the newly-created "Order of the Indian Empire."

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#### BRITISH INDIAN ASSOCIATION ROOMS,

*18, British Indian Street,*

*Calcutta, 26th July, 1884.*

**Resolution :—**The Committee of Management of the British Indian Association receives with profound sorrow the news of the untimely death of the Hon'ble Rai Kristodas Pal Bahadur, C.I.E., and places on record its deep sense of the loss it has sustained by this melancholy event, and its appreciation of the zeal, ability, and devotion, with which he promoted the interests of the Association during his connection with it for a period of more than 24 years.

**NARENDRAKRISHNA,**

*President,*

*British Indian Association.*

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The following Resolution was adopted by the Town Council of the Calcutta Municipality :—

*Resolved* :—That the Town Council desire to place on record their sense of the irreparable loss which the Corporation has sustained by the death of their distinguished colleague Rai Kristodas Pal Bahadur, C.I.E. By his death the city has lost one of its brightest ornaments, the Municipality, its oldest and most experienced Commissioner, and the Town Council a most valued adviser.

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We have received the following Telegram from the Satara Sarvajanick Sabha :—

It was resolved at a meeting of the Satara Sarvajanick Sabha and the townspeople to send a letter of condolence to the family of the Hon'ble Kristodas Pal on the lamented death of that distinguished patriot.

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At the Half-yearly Meeting of the Calcutta Trades' Association, held at their rooms in the Dalhousie Institute on Wednesday last, after the ordinary business of the meeting had been concluded, Mr. Zemin said that he did not doubt that the members of the Association will have learnt with deep regret of the recent death of the Hon'ble Kristodas Pal, C.I.E. He (Mr. Zemin) felt that the opportunity afforded by the present half-yearly meeting of the Association should not be allowed to pass without their testifying their regret at the loss of so able and worthy a man, and their sense of his public services as a citizen. Nor was it necessary that he (Mr. Zemin) should take up very much of the time of the meeting in enlarging on the subject. The late Kristodas Pal was per-



sonally known to almost all the members present. The high position he had acquired by his abilities, and the services he had rendered to the public in the various offices that he had held, were also well known. The members of the Association would, no doubt, remember that he had been brought into social intercourse with them on several occasions as their guest at the Annual Dinners of the Association at the Town Hall, at which his speeches, forming as they did one of the features of the evening, were always listened to with great pleasure and attention, and he (Mr. Zemin) was sure they would not be unwilling to have it known that the late lamented gentleman was certainly as much esteemed by the members of the Association for his abilities, his worth, and his public services as he was by other sections of the community, both European and native.

Mr. Zemin then proposed that the following resolution be entered in the minutes of the meeting :—

“That this meeting desires to place on record its feelings of deep regret at the early death of the Hon'ble Kristodas Pal, C.I.E., and its sense of the high estimation in which he was held by the members of the Association for his personal character and worth as a citizen, and his able services, ungrudgingly rendered during many years, in the several offices of Justice of the Peace, Municipal Commissioner, and Member successively of the Councils, of the Bengal and the Imperial Governments.”

The resolution, which was unanimously carried, was seconded by Mr. Irving, who said that he agreed fully with all that Mr. Zemin had stated, and concurred in the propriety of the resolution proposed by him as a testimony on the part of the Association to the worth of a man the high character of the late Kristodas Pal.

It was then proposed by Mr. Caithness, and seconded by Mr. Wallis, “that a copy of the resolution be forwarded by

the Secretary to the son of the late Kristodas Pal for communication to the members of his family."

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A Special General Meeting of the Commissioners for the Town of Calcutta was held on Thursday last at 3 p. m. at the Town Hall. The chief business before the meeting was to discuss the crisis caused by the Local Government's letter of July 16th. The following were present :—Mr. H. L. Harrison, Chairman, Babus Kumodkissen Mitter, Preonath Dutt, Dr. K. M. Bannerjee, Mudoosodan Dutt, Juggernaut Khunnah, Maharaja Narendro Krishna Bahadoor, Baboo Amrit Lal Mitter, H. M. Rustomji, Baboo Kallynauth Mitter, Mr. Buckland, Abdul Rahman, Mr. Peterson, Baboos Surendronath Bannerjee, Jodulal Mullick, Mr. P. Gasper, Mr. Beeby, Baboo Jogesh Chunder Dutt, Mr. Chick, Moulvie Zuhrool Huq, Mr. Wallance, Dr. Bhoobun Mohun Sircar, Hon'ble Reynolds, Coomar Denendro Narayan Roy, Baboo Lall Behary Bysack, Mr. Zemin, Mr. Hallet, Dr. Lalmadhub Mookerjee, Baboos Gonesh Chunder Chunder, Norendronath Sen, Moulvie Ahmed, Baboo Joygobind Law, Mr. T. Mendes, Baboos Doyal Chunder Dutt, Radha Ramon Mitter, Sreenath Chunder, Wooma Canto Sen, Nobin Chunder Bose, Seetanauth Dass, Nilmoney Mitter, Mr. T. C. Ledlie, Baboos Bejoy Kissen Dutt, Nobin Chand Bural, Hon'ble Ameer Ali, Mr. Laymore, Baboos Prannauth Dutt, Sreenath Dutt, Gopal Lal Mitter, Mr. W. C. Madge, Mr. Atkinson, Mr. Hart, Mr. Sykes, Baboo Prannauth Sarusvaty, Dr. Kanyelal Dey Rai Bahadoor, Moulvie Seraj-ul-Islam.

Before proceeding to the business of the meeting, the Chairman rose and said :—Gentlemen, I have been asked to undertake the painful duty of making reference to the sad event which has caused so much grief to the whole city of Calcutta since our last meeting, and which more particularly

we, the Commissioners of this Municipality, are bound to regret ; I, refer to the death of a gentleman who was so distinguished a member of this Corporation, the Hon'ble Kristodas Pal, Rai Bahadur. Gentlemen, I have no gift of panegyric and am a very bad person to be entrusted with a motion of this kind but in this instance that is, perhaps, of less consequence, because the highest panegyric that could be passed in praise of the deceased gentleman is the bare simple reference to what he was and what he became. An unvarnished reference to the life of the Hon'ble Kristodas Pal is in itself the highest possible praise of the merits of gentleman who began in a comparative humble station, and by the force of his own character, of his own talents, raised himself to almost the highest position in the land for one not in the direct service of the Government,—says all that need be said of his special prominence ; that he rose first to be the most successful Editor of one of the chief papers in this city, that he made his name no less by his political capacity than by his literary capacity ; that he was appointed a Member of the Council to legislate for this province at an early age ; that he was decorated with the order of the Indian Empire ; and, then, last of all, that he was raised to the Legislative Council for the whole of India, by which, I believe, most people thought that the Viceroy equally honoured the gentleman whom he raised to that exalted position, and also equally honoured the Council to which he raised him, by showing to all how it is in the reach of every one in this country to raise himself by his own abilities and talents even to the highest honour of conferring with the Viceroy himself, regarding the welfare of the country. Gentlemen, I have said nothing about that particular and highest gift of all—his gift of oratory. Looking around me I see many gentlemen here to whom no one could deny that the divine gift of eloquence has been bestowed ; but I am sure that the most eloquent of them will agree with me in saying

that for fluency of language, force of expression, richness of illustration, and power of declamation, our deceased friend was ahead of all of us. It is difficult, gentlemen, to realise that the place that we used to see him occupy to where we used to turn and see his bright intelligent face will now know him again no more; that these walls will never again echo back his eloquent words; that the year which saw him begin in the full possession of all his vigour, or at least of so much of his vigour that he was able to take a prominent part in public affairs, that year which saw so much of the fruit of his labour should almost ere it reached the middle have seen him cut off.

Is it possible that never again shall we have the benefit of his wise advice,—never again will those in difficulties be able to go to him and follow his lead! Gentlemen, I had more to say; but I am unable to say all that I could wish, for he was a personal friend of mine, and only a few days before his death I saw him and talked to him on Municipal affairs. In him we have lost a man whom all admit cannot be at present replaced. I hope, gentlemen, you will excuse me, if I read the motion I ask you to adopt instead of saying more. I propose that the Commissioners in meeting desire to put on record their profound grief at the untimely death of their most valued and esteemed colleague, the Hon'ble Kristodas Pal, Rai Bahadur, C.I.E., and to express their sense of the irreparable loss which they have sustained.

Babu Kalinath Mitter said :—I have very great pleasure in one sense in seconding this resolution. I can give my personal testimony, Mr. Chairman, to everything you have been pleased to observe about our friend. It is a matter of deep regret that I perform this duty of seconding this resolution, for his loss is to us irreparable. I can hardly think that it would be possible to replace it in the Municipality by another person. Every one who knew him, knew him to love

him. He had our unbounded respect ; every sentiment of his was admired by us ; and we had not a better friend than the Hon'ble Kristodas Pal. The resolution was then put and agreed to.

Maharajah Narendra Krishna then moved that a copy of the resolution be sent to the members of the deceased gentleman's family—*Indian Daily News*.

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*(The Times of India, 28th July, 1884.)*

The announcement of the death of the Hon. Kristodas Pal will be received with regret by all classes of the community. As the editor of the leading native journal he did more than anybody else to bring about that improvement in the tone of the Anglo-Vernacular Press that has taken place within the past decade. We have often had occasion to differ from the views enunciated by Kristodas Pal in the columns of the *Hindu Patriot*, but we have always recognised in him an honourable opponent. \* \* \* \* \*

Kristodas Pal could be out-spoken enough when the occasion demanded, but he was never a man to waste his ammunition, and he had, moreover, in a conspicuous degree the somewhat rare merit of being able to see both sides of a question. By his death a vacancy occurs in the Viceregal Legislative Council, which will doubtless be filled up by the appointment of some native gentleman friendly to the claims of the Zemindars.

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*(The Indian Nation, 28th July, 1884)*

Bengal has lost one of her noblest sons ; Hon'ble Kristodas Pal is dead. It is hardly possible at this moment when our grief is so fresh and so keen to express in anything like an

adequate manner our sense of appreciation of his services and of his magnitude of the loss the country has sustained. This brief and hurried sketch is only a feeble attempt to pay our humble tribute of admiration to a memory more fit to be silently adored than noisily talked about. The Hon'ble Kristodas Pal was entirely a self-made man. He came of an humble stock. In his early years he was taken in hand by Babu Hurro Chunder Ghose and received a systemetic education. He was brought up first in the Oriental Seminary—then called by a different name—and subsequently in the Metropolitan College which had been established by Babu Rajender Dutt. The details of his academic career and of his earlier adventures in life we may pass over, for they require a more elaborate treatment than we are now in a position to give. He contributed largely to the local press and soon came to be known as a young man of great abilities, brilliant acquirements, and sound practical sense. In 1861 he became editor of the *Hindu Patriot*. This paper he has edited with singular ability for nearly a quarter of a century. He worked in various other capacities,—as a Secretary to the British Indian Association, as a member of the Calcutta Municipality, as a member of the Bengal Legislative Council, as a fellow of the Calcutta University, and recently as a member of the Viceregal Council. In all these capacities he worked zealously, strenuously, conscientiously. The various offices which he filled were valuable to him not as sources of distinction and honour but as giving opportunities of useful work. The honorary titles of Rai Bahadur and Companion of the Indian Empire he set little store upon, for they were mere honours. Whoever knew him personally knew that his incentive to industry was the desire of work for its own sake,—of quiet, steady, honest work. Ambition for dignities he had not, for ambition, as we know, is made of sterner stuff. He died at the comparatively early age of fifty-one not pro-

bably "ere his prime" but soon after it. He has left behind him a widow, a son, and a daughter and, most lamentable of all, his father and mother.

The story of his life is simple. Kristodas Pal's life is not a life of adventure ; it is not a life of baffled hopes and renewed efforts, of extra vagant schemes and impetuous action. He, never in his life, did an act or uttered a word which could be made by his bitterest enemy the basis of any charge against him and which would require to be defended with over-taxed ingenuity by a sympathetic biographer. His is a beautiful life,—a pure, spotless, serene life never for one moment agitated by passion or betrayed by self-interest into error or indiscretion. We indulge in no exaggeration when we say that the man never has had an enemy. Such an imperturbable temper has never been known. Such a heart pregnant not only with celestial fire but imbued also with angelic meekness has never been known. His countrymen knew him as one of their best friends and unquestionably the most powerful of their friends. He has fought their battles many a time and oft, valorously and well, and has laid the whole country under a deep debt of gratitude. At the same time the Government recognised him as one of its firmest supporters, as the leading interpreter of English principles of Government to the Indian people. While the people feel that their friend and guardian is gone, the Government must soon perceive that one of the main "pillars of the empire" is fallen.

Kristodas Pal's intellectual power and attainments were of a high order. He wrote in a lucid and vigorous style ; he was matchless as a debater. His capacity for work was inexhaustible. He wrote the *Patriot* with very little assistance from any body. He did nearly all the literary work of the

British Indian Association. He was a remarkably active member of the Legislative Council to which he belonged and of the Municipal Corporation. And he wrote an infinite number of petitions without any sort of remuneration only to do a good turn to poor people who stood in need of his help. He had no rest for the last quarter of a century. The poor over-worked man has at last found rest, and there is not a man in Bengal who will not give all he has to recover for a few brief moments the laborious worker that is now laid low in the dust. There was one thing specially characteristic of his intellect ; it was the ability to master facts and and to grapple with practical problems by the help of facts. The Hindu mind is proverbially imaginative ; at best it is metaphysical and purely logical. No one is surprised to see a native of this country displaying wonderful powers of language and logic ; but the laborious student of facts is a rarity. Kristodas Pal had not merely powers of language and logic, but had extraordinary aptitude for acquiring facts and turning them to good account. His leading articles, his speeches, his memorials have sometimes been so over-crowded with facts as to appear repulsive to the imaginative and impulsive reader. He was marvellously well-informed on all topics of contemporary Indian history, of legislation, administration, finance, and every thing else that is included in Indian Politics. All the information which is to be found in volumes of *Gazettes*, in minutes, despatches, speeches, essays, old newspapers, and other records, he possessed and had ready at command. The rent question he had specially studied ; and it is a sober truth that there is not a man in Bengal who has read more or thought more on the subject of land-tenures in this country than he had done. There can be no doubt that the loss which the *Zemindars* have sustained by his death is irreparable.

The moral worth of the man is, however, even more strick-



ing than his intellectual gifts. Hundreds of people would bear willing testimony to his kindliness, his generosity, his amiable disposition, his unfailing politeness. A distinguished man living a busy public career, is subject to no small distractions and embarrassment. He is misunderstood, misrepresented, abused, admonished, threatened. Motives are imputed at every step. Every single act and every single utterance are eagerly canvassed and opinions freely expressed. Applicants for favour come in abundance and if they are disappointed they are converted into enemies. Kristo Dás Pal was not free from these embarrassments ; he has been subject to them a great deal more than other public men. He has patiently borne all evils. He has never uttered an angry word or done a malicious act. He has benefitted a no small number of individuals in private life. No man has ever been repulsed from his door or has heard from him an unkind word in the midst of the busiest of his occupations. His position in life was high, his wealth was great, but he was more kind, considerate, and affable in his behaviour than a head clerk in a Government office would be. His habits of life were extremely simple ; and the look of the man spoke volumes. His cheerful countenance, his radiant eyes, his commanding forehead, his calm dignified demeanour showed unmistakably to every body who had eyes to see that the man was born to be a leader of men, a favourite of men, a friend of men. Moderation was his great quality ; and it was the result of large sympathies and extensive acquaintance with men. We misunderstand and we condemn men we do not know. We can never be guilty of judging harshly people we do know. When a friend does a wrong act, we are disposed to take the most charitable view and to discover explanation. Kristo Das Pal knew every body ; therefore he could judge no body harshly. He knew Sir Ashly Eden, he knew Lord Lytton, he knew the Zeminders

who are described as oppressive. Knowing them he could not pronounce verdicts on them with the same unrelenting severity which strangers could. But no considerations of friendship ever warped his conscience or made him forgetful of duty. He was charitable, so long as there was room for charity ; but he never flinched from the truth in the critical hour. There are occasions in every man's life when passion over-clouds the reason and dictates words and acts which are regretted in cooler moments. Kristo Das Pal has weathered many a storm and roughed it over many a boisterous sea, but his reason never has been over-clouded. His utterances are not only suitable to the occasion ; they are good for all time. There was scarcely a man in India who was not deeply agitated by the Ilbert Bill and did not say things which he would now like to withdraw. When we read the debate in Council over the Bill we find that Kristo Das's speech was the most dignified of all and there is not a word in it which the most scrupulous taste would wish to be withdrawn. There is nothing in the whole body of his speeches and writings which he would have occasion to regret. As we have said, his words and acts were not for particular occasions but for all time.

We have finished our account. A heart heavy with grief and a mind paralysed by a serious blow are not fit instruments for giving to the world an artistic biography and portraiture of character. We have endeavoured not so much to do full justice to the dead, for he is a personality we cannot measure with our small span, but to relieve ourselves of an oppressive load of anxious reflection by indulging in a little desultory talk of the man we loved so much and whose memory we devoutly worship. It is not every day that such a man is born in this world ; and this country can not certainly spare one such man. To imagine that any Secretary to the British Indian Association or any editor of the *Hindoo Patriot* would turn

out a Kristo Das Pal is the widest dream that ever was dreamt. We cast our eyes about and we do not see where a successor, is to be found. The man who has prematurely left us to mourn his loss was not a mere journalist, a scholar or a councillor, but a kingly kind of man, free from many of the failings of human nature, a radiant child of the empyrean, fresh from God's own hand. Where is the same temper to be found, the same mildness, the same generosity, the same peaceful, and peace-making spirit? What a wealth of learning and virtue had been treasured up in that stately frame the decayed remnants of which were converted into ashes at that Nimtolla Burning Ghat on the 24th of July. The thousand of mourners, who looked with mingled feelings of regret and despair on the closing ceremony, could hardly have appreciated in that moment of excitement how much Bengal had been impoverished by the loss of that single life.

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*(The Native Opinion, 27th July, 1884),*

Times seem to be out of joint just now with Bengal, may with the whole of India. The Hon'ble Kristodas Pal is no more! The Hon'ble gentleman was seriously indisposed for the last few months. Hard work coupled with some constitutional ailment brought about this calamity. Well may India mourn! She has lost in the late Kristodas Pal one of her brightest and noblest sons. It will be long ere we will see his like again. Kristodas Pal was one of the representatives of the old school of native politicians. After a sound education under the celebrated David Hare, he began his public life as a journalist. He joined the staff of the *Hindu Patriot*, under the famous Harish, and eventually succeeded as editor. He has been con-

ducting the journal for the last two decades. How he conducted that paper is known to the world. He was lovingly called the Nestor of the Indian Press. He made the *Hindu Patriot* the leading native paper of India. But while working as a journalist he did not confine his labours to journalism alone. There was no public institution, no public movement, no great social question, no step in the cause of national progress in which the father of the Native Press, did not take an active part. He was for many years an active member of the Calcutta Municipal Corporation. He was appointed a Member of the Bengal Legislative Council in 1875 by Sir Richard Temple. His services in that body were simply invaluable to Bengal. In him the Government and the people had the fullest confidence. He fully justified the expectations that were formed of him when the coveted honour was conferred upon him. He was the guiding soul of the British Indian Association since its foundation. He was the Secretary of that very useful body up to the moment of his death. The Zemindars whose representative that Association is, could not have found another gentleman equal to the late Kristodas to do the work he did in that capacity. Lord Lytton appointed him a member of the Text-books Committee that sat at Simla in 1879. His exhaustive minute on that subject is one of the monuments of his industry, versatility and experience. He was made a Rai Bahadur on 1st January 1877; and a C.I.E. the following. When the Maharaja Sir Joteendra Mohun Tagore K.C.S.I., retired from his seat in the Supreme Legislative Council in February, 1883, he was appointed to succeed him. Highly felicitous as his nomination was, a double lustre and importance it bore in the eyes of his delighted countrymen by virtue of the departure which Lord Ripon made in the usual practice of filling up such vacancies. The Bengal Tenancy Bill was to come before the Legislative Council, and Lord Ripon felt strongly the want of a member who would be acceptable to

the Zemindars whose interests the Bill vitally affected. So he asked the Bengal Land-holders' Association to nominate their representative ; and to the delight of the whole of India, the choice fell upon the late worthy Babu. His nomination was confirmed, and he took his seat in that Council. It was very fortunate for India that she had him in that august Imperial legislative assembly to be her mouth-piece at the time of the deliberations on the Ilbert Bill. He stoutly fought the battle of the Natives, though success he did not gain according to his expectations. His speeches on that occasion kindled with public spirit and high independence. Again his services were simply invaluable at the time of the prolonged debate on the Rent Bill when it was referred to the Select Committee. Its sittings commenced when the Supreme Government descended to the plains from the snow-clad heights of Simla last cold-weather in November. Government, it is said, wished to get the Bill through the Council as soon as practicable ; and therefore the Committee had to hold its sittings even sometimes thrice a week. One can imagine what amount of labour that involved. Kristodas Pal worked in the cause of his constituents, the zemindars, like a giant utterly disregarding his health. Even a man, having an iron constitution, would have felt the burden unusually heavy. With Kristodas Pal, who was bordering upon fifty and had a constitutional malady undermining his health day by day, it was doubly so. His labours at that time told upon his health and he fell a prey to sickness soon afterwards. His illness increased and began to create anxiety amongst his friends. The best medical aid was procured but to no purpose ; the end was drawing near and near ; a little change for the better last week brightened the faces of his friends, and raised hopes of his recovery ; but no ; that was the calm before the storm ; depressing signs returned and hastened the end ; and immensely to India's sorrow, he departed this life on Thursday last at 11-30 A.M.

His funeral is thus reported in one of the dailies :—

The remains of Kristodas Pal were cremated at Nimtollah Burning Ghat in accordance with the orthodox Hindu custom. A few moments before he expired, his son poured a few drops of Ganges water into his mouth and anointed his forehead with mud from the river, placing a few leaves of tulsi on the forehead. The mourners then chaunted the names of Hindu gods and goddesses whilst anointing the corpse. The family priest also chaunted prayers. After the deceased had breathed his last, his eyelids and lips were closed by his son, who was chief mourner. The remains were then put into a cot and brought down into the court-yard. The chief mourner put nine bits of gold into the mouth, nostrills, eyes, and head of the deceased and anointed the body with otto of spikenard and otto of sandal-wood. The corpse was then dressed in clean clothes, after which garlands of flowers were placed on it. A small plant—the sacred tulsi—with root and flowers was placed on the head during this period. Large crowds flocked in to see the last of the well-known patriot. At three o'clock the cortege proceeded to the Ghat. The corpse was borne by the friends and relatives of the deceased. On the way the corpse was deposited opposite the temple near the Ghat, where prayers were offered. It was then taken to the side of the river where the son anointed it with the Ganges water. The funeral pyre was composed partly of sandal-wood. A clean piece of cloth was then put on the pyre and the body was uncovered up to the waist. After this the son was summoned to the side of the remains, when *ghee* was placed on his hand, with which he anointed the head of the corpse. Ganges water was again sprinkled on the body, after which the priest gave the son two rings composed apparently of tulsi leaves, which he placed round the fore-finger of the deceased. The priest then chaunted

some invocations in a low tone, which the son repeated. The body was then placed on the funeral pyre and cremated. During the cremation rice, *dal*, and pice were distributed to the poor. The deceased wished that the cremation should not be attended with any pomp. He leaves one son and a daughter. His father and mother are also both alive. The deceased was only 45 years old. He has bequeathed ten thousand rupees to the District Charitable Society, besides other legacies to relatives, friends, and servants. The treasury buildings of the Bengal Office were closed as a mark of respect to the deceased.

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(*The Subodha Patrika*, 27th July, 1884.)

Hon'ble Rai Kristodas Pal Bahadur, C.I.E.—It is our sad duty to-day to announce the sudden termination of by far the most brilliant career in Native Journalism. In Hon'ble Rai Kristodas Pal the Native community of Bengal especially the Zemindar class lose their best friend and most skilful advocate, the Legislative Council its best informed native member, the Native Press its brightest ornament, and India one of her worthiest and most honoured sons. High was the position and great the influence which Babu Kristodas commanded at the time of his death. Yet they were all the result of his honest labours in the public cause. Whether as Editor of the *Hindu Patriot* or as Secretary of the British Indian Association, as a Municipal Commissioner, or as a Member of the Legislative Council the services he rendered to his countrymen and to the Government were invaluable. His recent advocacy of his Native cause during the Ilbert Bill controversy both in the Legislative Council and in his paper is probably still fresh in the public mind. Early in life Babu Kristodas took to journa-

lism. But it was in 1860 when he obtained sole charge of the *Hindu Patriot* that he really had in his hands the means of distinguishing himself. The Native Press is not the recognized way to eminence and respect among all classes of the community Native as well as European and to the favour and consideration of Government. But the career of Babu Kristodas Pal shows as plainly as can be that a man of talent may, by his industry, ability, and moderation of tone, make journalism like any other career of usefulness a stepping-stone to name and fame even in India. Yet Babu Kristodas was never known to mince matters. He could, on occasions, use hard language and would always call a spade a spade. But there was in his writings as well as in his public utterances, a moderation of tone, a manifestation of an attempt to view the other side of a question and to study it honestly and diligently from all points of view which commanded respect for his views even in quarters where they were most unwelcome. His whole life was one of industry, patience, and perseverance and is full of instruction to his countrymen, and to his colleagues in the Native Press.

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*The Indian Empire, Calcutta, 27th July, 1884,*

The Great Patriot is no more ! After a somewhat protracted illness, which baffled the best medical skill available in the metropolis of British India, the Hon'ble Rai Kristodas Pal Bahadur, C.I.E., breathed his last at his residence in Baranosi Ghose's street at 11-45 a. m. on Thursday, the 24th July, 1884. Born of humble parentage, Kristodas died, full of honours such as it has never been the lot of any other native of India to enjoy in his or any other generation under the British rule. It will, therefore, not become quite amiss here to attempt at a



discovery of his true greatness and of the real secret of his vast success.

Educated and brought up in the atmosphere of the memorable Queen's Proclamation—a manifesto by the Sovereign to reconcile Her power and supremacy to the allegiance and good-will of the teeming millions of Her Indian subjects—Kristodas Pal's great, prominent, and perhaps, sole aim in life was to assist the Government materially in the fulfilment of the solemn and sacred pledges, contained in that memorable State-paper. Viewed in his capacity as Editor of the *Hindoo Patriot*,—a paper which has done yeoman's service in the cause of Anglo-native journalism in India—or as the guiding spirit of the British Indian Association—a political body which claims unquestionably to have, for nearly a quarter of a century, enjoyed and faithfully and conscientiously discharged the political trusteeship of the dumb millions—Kristodas Pal's life seems, to our mind, to be solely devoted to the work of creating an intelligent public opinion and a taste for political life amongst his countrymen who were at the time when he entered upon his public career characterised by a supreme political indifference. Those who have carefully perused the pages of the *Hindoo Patriot*, from the time when its sole editorship devolved on Kristodas Pal, and have watched attentively the proceedings of the British Indian Association from the time when its entire guidance was, with the voluntary and willing consent of its committee and members, committed to him, will have scarcely failed to be seriously impressed with the earnestness and single-minded zeal of the man in assiduously pushing on his noble and useful work. The Parliamentary Statute known as the 'Act for the better Government of India,' which abolished the Honorable East India Company and recognised the direct responsibility of the Crown for the Government of India, loudly called for an intelligent native

public opinion, in the best interests of the very Act itself ; and, it was no ordinary proof of Kristodas Pal's political sagacity and foresight that at an early age of twenty-three, he could seize the idea and steadily set about working it up till his life was ended.

Kristodas commenced work with the materials that were ready at hand. The editorship of the *Hindu Patriot* gave him opportunities for pressing forward the claims of his countrymen on the consideration of the Government—claims which appeared to him to be in perfect consonance with the letter and spirit of the Queen's Proclamation and which he thought, it would not be quite premature to satisfy. The *Patriot* also served the purpose of educating and enlightening the public on important questions of policy and administration, thus paving the way for that native public opinion which can be said to have now become a thing to be felt and which bids fair to see gradual developement. The influence which Kristodas soon acquired over this body is strongly exemplified in the manner in which he raised the Association from almost a lifeless condition to the status of an influential and watchful political body whose opinion the Government has not thought it derogatory to its dignity to ask for and ascertain, before deciding on its action in regard to any important measures of legislation. The writings, that appeared in the columns of the *Hindu Patriot* during Sir George Campbell's Administration of Bengal and the proceedings of the British Indian Association during the period, proclaim to the world the political creed of Kristodas Pal, and demonstrate that his was the ambition of getting up what has since been aptly described as "Her Majesty's Opposition" in India, in order that the best intentions of British Parliament, and of the British Sovereign expressed in the proclamation might not be set at nought by those who are entrusted by the Sovereign with the responsible

duty of giving practical effect to those intentions and wishes. We are clearly of opinion that the resolute and reasonable opposition which Kristodas Pal, as editor of the *Hindu Patriot* and Assistant Secretary to the British Indian Association, set up against the Government of Sir George Campbell led to his immediate elevation to the local council ; and, the proceedings of the Bengal Legislative Council bear a full and clear testimony to the manner in which the Hon'ble Kristodas Pal used his opportunities of fighting the cause against a domineering and unsympathetic body of legislators. By the time Kristodas secured for himself a seat at the local council, he was also able, by his untiring exertions in the Press to get up a sort of public opinion, however crude and shapeless, among his fellow-countrymen ; and, it was quite remarkable that although he was at the council-board as the Government nominee, he never forgot to impress on the Government and the public at large that he was there as the people's representative, and his advice to the Government was regulated accordingly.

Turning to Kristodas Pal's exertions in the direction of improving the constitution and increasing the usefulness of the British Indian Association as a political body, the irresistible fact strikes us that according to him, any native political movement or agitation must be anything but sectarian and must command the sympathy and compass the requirements of the various sections of the community. This is a lesson which those who are ambitious of replacing Kristodas Pal should seriously take to heart. Kristodas Pal's political sagacity is clearly discernible when we find that the British Indian Association is at present composed of men, belonging to the different sections of the community ; for, we are persuaded that in the absence of representative form of Government in this country, a native political body, aspiring to exercise an influence on its legislation, administration, and taxation, must

be of a representative character ; and that the more is the isolation, the greater will be the dissipation of national energies and the less will be its political significance.

Such was, then, the idea which Kristodas Pal conceived when he began his public life ; and such was the manner in which he exerted to carry it out. He will be long remembered as the prince of native journalists, as one who earnestly laboured to create a taste for political life among his countrymen, and, finally, as one who rightly understood the business of native political agitation. It is true that various causes were at work to enable him to give effect to his idea ; but, it will always be remembered by posterity that it was Kristodas Pal who first conceived it.

The great worker is gone ; the work is not yet accomplished and a solemn responsibility now rests on our generation. It is certain that the engine which he set in motion will never stop ; but, it is, at the same time, of the supreme importance that the driver should safely move it through mist and haze till the goal is reached. Kristodas Pal worked in perfect consonance with the circumstances and surroundings in the midst of which he found himself placed. Those circumstances have materially changed since and, to take up his work, would mean to work after the same end and in perfect consonance with existing circumstances. It is not that his ways should be imitated. Political indifferentism was the characteristic of the time when Kristodas began his career, happily however, people are now, under various auspices, which we need not enumerate here, beginning to take a lively interest in political questions. The means for our political advancement which commended themselves to Kristodas Pal certainly can not suit the requirements at the present time ; but, the principles which guided his movements are eternal and, as such, are to be strictly followed,

Elsewhere will be found an account of his life and career as given by our contemporaries of the *Englishman* and the *Indian Daily News*. We do not know how to console the bereaved family—the aged father, the old mother, the loving wife, the young son and daughter. Their best consolation lies in complete resignation. It is something, no doubt, that all India mourns the most irreparable loss to the family and to the country. May his ashes rest in peace !

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*(The Indian Spectator, Bombay, 27th July, 1884.)*

Though scarcely full of years, the Father of the Native Press dies full of honours such as never before fell to the lot of the journalist in India, Indian or European.

As a speaker we are inclined to give him the first place among his eminent contemporaries. As a debater Mr. Kristodas had no equal. His knowledge of affairs generally was very extensive and accurate, and on matters municipal and fiscal he was known to be an authority. His removal leaves a gap which is not likely to be filled, so varied was his usefulness and far-reaching its influence.

Personally Baboo Kristodas was a most amiable man—simple, generous, ready to afford advice as also to accept it and always thinking of others more than of himself. It was only last week that the writer of this note heard many of the highest functionaries in the land speak of Mr. Kristodas Pal with real feeling, in spite of their difference on public grounds.

We saw nearly three years ago that the Patriot was being sadly overworked. We more than once heard him deplore the want of co-operation from amongst the educated class, as he sat on the floor scribbling his articles on the palm of his

hand. At such times we recognised in him the true *Hindu Patriot*. The dread of protracted illness and the indifference above alluded to took the sunshine out of an essentially bright and most lovable life. It is for his countrymen now, whose cause he championed with singular ability and devotion, to render the longstanding tribute to his memory.

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*(The Mahratta, Poona, 27th July, 1884).*

In the Honourable Rai Bahadur Kristodas Pal, C.I.E., the Editor of the *Hindu Patriot*, India has lost a prince of men. Our readers must be aware that the deceased gentleman had been ailing for the last month or so. When the news spread throughout all India, all expressed their deep regret and prayed God for his recovery. But it was not to be. The news of his being on his way to recovery could have hardly reached the remotest corner of India, when the dire report of his demise on the 24th inst. will come upon them like a thunder-clap. He was born in 1838 and was 44 years of age at the time of his death. He cannot therefore be considered as dying at his proper age. He left College in 1857. At that time he used to contribute to 7 or 8 periodicals and papers ; and he became the sole editor of the *Patriot* in 1860. Government conferred the title of Rai Bahadur upon him in 1877 for "much valuable assistance most ungrudgingly given." Under his editorship the *Hindu Patriot* became the leading native paper of Bengal. "He had the rare merit," as the *Times of India* observes, "of seeing both the sides of a question." Such praise coming from such a quarter must speak highly of the abilities of Kristodas Pal. He had distinguished himself by his fearless advocacy of the rights of the people against the encroachments of Government. He had the fullest confidence of the Zemindars. The British

Indian Association, when it was asked last year to elect a representative to sit in the Supreme Legislative Council, chose him to represent them. His loss is therefore irremediable. May his soul rest in peace !

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*(The India Messenger, Calcutta, July, 27th, 1884),*

Before the present issue of our paper reaches our readers, they must have been informed by the daily papers of the lamented death of the Hon'ble Kristodas Pal. His death is truly a national calamity, and is being mourned as such by all sections of the native community. He was one who had risen to the highest eminence and political influence, by his own intelligence and patient industry, and also by the judicious use he made of his means and opportunities. He was uncommonly gifted with that rare virtue—sound common sense. This combined with a wonderfully retentive memory, made him a model editor. His memory is entitled to the lasting gratitude of his countrymen. Such men are an honor to the race they belong to, and we feel his loss the more keenly, because his like we do not hope to see for many years to come.

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*The Hindu, Madras, 28th July, 1884*

We have learnt with extreme regret the death of the Honourable Kristodas Pal, which unhappy occurrence took place in Calcutta on Thursday morning. In his death India has lost one of the best of her children, to whom she was far dearer than any other worldly object. He was a true patriot ; whatever struck him to be conducive to the welfare of his country he did honestly and fearlessly. In the course of his long career as a public man, he had stored such a variety of

information on all subjects bearing on the social and political questions, that what he said or wrote on them was held to be authoritative. As the editor of the *Hindu Patriot* for a space of more than twenty years, as a Member of the Bengal Legislative Council and subsequently of the Council of the Viceroy, as a Municipal Commissioner, as an Honorary Magistrate, and as one who took a prominent part in all public movements, he rendered eminent service to his countrymen ; and the superior culture of his mind, the wide range of his information, and his diligent habits, made it peculiarly valuable. Added to these, he possessed a very happy style of writing, easy, clear, and to the point. In his articles in the *Hindu Patriot*, and in the minutes which he had to write upon various topics, he was never guilty of ambition in his diction of intemperate language or of want of perspicuity. On the platform, he was an eloquent and impressive speaker, never tiresome or diffuse—defects which are generally said to be characteristic of Bengalee speakers. In the Council, he was a powerful and acute debater, and he had no match in that respect among his colleagues, whether European or Native. Sir Richard Temple once observed that next to Rajah Sir T. Madhava Row, Mr. Kristodas Pal was the best informed man in India. An interviewer has described his impressions during a few minute's conversation with him in the following terms.

"The Cosmopolitan knowledge, the rapidity of ideas, the liberality of views, and the fluency of speech of this remarkable man took us by surprise and won our admiration. Drainage Schemes, Rent Bills, Afghan Wars, Naga Disturbances, Water Rates, Budgets, Famines, were evidently things he had made his particular study, while to hear him talk of science one would fancy he was a book-worm, and of the money market and trade, that he was a frequenter of the stock exchange. . . . He was a power in the land, the Honorary Adviser of the



Bengal Government, the terror of erring and *bahadhuring* officials, the champion of rights and vindicator of wrongs, the secretary of the greatest political association in the Empire, and the editor of the leading weekly journal in the Presidency."

In 1877 the title of Rai Bahadur was conferred upon him in recognition of his services to the Government and the public, and on the 1st of January, 1878, he was invested with the Insignia of a Companion of the Order of the Indian Empire. His influence, however, was mainly due to his success as the editor of the oldest native paper in the country. With the single exception of Sir George Campbell, he enjoyed the confidence of successive Lieutenant-Governors of Bengal. The ability and moderation with which he discussed political questions commended his writings to the respectful attention of the Government. There is nothing in his voluminous writings to show that he entertained any feeling of jealousy or dislike which occasionally characterises the attitude of the retiring generation towards their younger rivals; on the other hand, in the columns of his paper he zealously and ably advocated the views of the educated class and resented in strong language any infraction of their rights. His emphatic condemnation of the Statutory Civil Service which he frequently said was intended to patronise the class of "aristocratic noodles" would show how little he was inclined to undertake the exclusive advocacy of the wealthy class. Of all the Lieutenant-Governors he knew Sir Ashley Eden most intimately; yet he denounced him for his part in the passing of the Vernacular Press Act, as strongly as any other journalist. Again, his conduct as a Member in the Viceregal Legislative Council in the matter of the Criminal Jurisdiction Bill was extremely praiseworthy. His criticism of the Government's compromise was bold and manly and elicited the admiration of the whole Indian community.

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*The Indian Chronicle, Bankipore, 28th July, 1884,*

The death of the Hon'ble Rai Kristodas Pal Bahadur, C.I.E., has filled all India with profound grief. Here, in the Capital of Behar, the melancholy tidings of his death were received with the same intense feeling of sorrow as is present on the occasion of a personal bereavement, for the Hon'ble gentleman was one of the staunchest friends of Behar, and had thoroughly endeared himself to every educated man in this province, both as a friend and as a noble example worthy of imitation. It is difficult for contemporary chroniclers like us to estimate properly the life and labors of Kristodas Pal, and the influence they exercised on the political life of Bengal during the last quarter of a century. When this generation will have passed away, when Kristodas will have become the property of history, then alone we believe the worth of the man and his works will be properly estimated and appreciated. Now, when everybody believes that he can conduct a newspaper and fire off a speech, and amidst the general progress of political ideas all round, we are apt to under-estimate Kristodas Pal considerably, and confound him with the common run of native statesmen and orators. They, however, are the copies, sometimes the successful copies of which the original was Kristodas Pal. When Bengal was still enveloped in the impenetrable haze of political slavery, in the light of Kristodas Pal's genius was the only heaven of our hope. Our patriots of to-day fight for the carrying out of a principle already recognised and also already carried out to a certain extent. Kristodas Pal fought when that principle itself was disputed, and it was almost an open question whether the Government of India was not to be based on the dictates of despotism. By the ability, moderation, and consistency of principles he always displayed in the conduct of his paper, he earned for it and for himself the respect of our rulers, and raised the native press of Bengal

to the dignity of a power. To-day the native press is a healthy vigorous, growing institution. In 1860 when Kristodas Pal took charge of the *Hindu Patriot*, that paper itself was in a somnolent state, and besides it native journalism was represented by scraps of spasmodic efforts abortive in effect. The progress of the *Hindu Patriot* has been closely followed by the progress of the native press. Firmness and honesty of purpose, a patriotism that however sorely tempted never swerved from its love of fatherland, a close, methodical habit of business and application, a mind and memory that could grasp and retain the minute as well the general aspects of a question with equal ease, a beautiful heart, and a sound head, added to an extraordinary capacity for quick observation, and a facile and idiomatic pen, and a ready and irresistible eloquence—these were the attributes which raised Kristodas Pal to the position he occupied, and in any other country of the world, would have raised him to a similar position. At the present moment when the struggle for political liberty is the maddest in Bengal, the loss of Kristodas Pal, and of his wise and conciliatory counsels in the press and in the Legislative Chamber, is irreparable. There is not a single man in the country to take his place. Our heart is too full of grief to enable us to write a longer obituary notice. We may say more when the first gush of grief will have subsided and the lacerated heart feels a little at rest. In the meantime the following leading facts in the career of Kristodas Pal will be doubtless read with melancholy interest by many of our readers :—

The Hon'ble Rai Kristodas Pal, Bahadur was born in the year 1839, so that he was only 45 years of age at the time of his death. He was educated at the Oriental Seminary and at the Hindu College under that distinguished educationist, Captain D. L. Richardson. After the completion of his

education he entered the service of Government as a ministerial officer, and was a failure, owing to the fact that great minds can never succeed in small places. Walter Scott remained all his life a briefless barrister, and Kristodas Pal would have, doubtless, always remained an indifferent ministerial officer, had he continued in the line. But he left the service of Government and directed his attention to journalism. He was a frequent contributor to the *Morning Chronicle*, *Hindu Intelligencer*, the *Citizen*, *Phoenix*, *Harkaru*, *Hindu Patriot*, *Indian Field*, and the *Englishman*. On the death of that eminent publicist, Hurrish Chunder Mookerjee, in 1860, Kristodas Pal became the sole editor of the *Hindu Patriot* at the remarkably early age of 21, and during the 24 years of his editorial charge the *Hindu Patriot* has been the leading paper on this side of India. A record of Kristodas Pal's life, as connected with the *Hindu Patriot*, the British Indian Association, the Calcutta Municipality, the Bengal Council, and the Imperial Council, is virtually the record of the political history of Bengal for the last 25 years. Soon after his appointment to the charge of the *Hindu Patriot*, the deceased attained Municipal honors, and during the 19 years that he continued member of the Calcutta Municipality, he always commanded the respect and admiration of his colleagues, both European and native. His superior talents, and an almost inexhaustible fund of information, together with his powers of successful debating, and his persuasive eloquence, Kristodas Pal was virtually the leader of the Municipality. In 1872 he was for the first time appointed a Member of the Bengal Legislative Council, and his successful career in that Council must be still too fresh in the mind of our readers to need mention here. Kristodas Pal was second to none in the Bengal Council in any way. Since 1872 he was constantly a Counsellor. He was, we believe, twice appointed a Member of the Bengal Council, and when the British India Association

was last year invited by Lord Ripon to nominate a representative to sit in the Imperial Legislative Council, Kristodas Pal was unanimously selected. The title of Rai Bahadur was conferred upon him at the Imperial Assemblage Durbar on the first January, 1877, and never was title or honour more worthily bestowed. In the following year he was invested with the Insignia of a Companion of the Indian Empire, and he was truly a companion of the Indian Empire. Kristodas Pal was an Honourary Magistrate, a Justice of the Peace, a Fellow of the Calcutta University, and was actively connected with all public movements of any note in and about Calcutta.

There is nothing more certain than death, nothing more uncertainty than the time of dying. Kristodas Pal has been cut away in the prime of his greatness, when the portals of glory were just opened to him, and when his services were most needed by his country. India is simply inconsolable. We know that the tear over the tomb is unavailing, but what philosophy is strong enough to resist the "overwhelming burst of grief" before it is "calmed down into the gentle tear of recollection?"

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*The Behar Herald, Behar, 26th July, 1884.*

A heavy curse seems to be on this ill-fated land. She is to lose all her best sons in the prime of their life and the hey-day of their career. Death becomes somewhat bearable, when it takes place at a ripe old age, when one's work in life is finished, when one's talents and acquirements have been fully devoted to the service of his country or of the world at large. But it has been seldom the lot of this unfortunate land to get the benefit of the well-developed powers and the mature judgement of her ablest children. Babu Hurrish Chunder died in the very height of his fight for the Indigo-

ridden ryot of Bengal before he could witness the final triumph of the cause he had so nobly espoused. Justice Dwarkanath Mitter was cut off in the zenith of his glory. Babu Keshub Chunder fell a victim to premature death in the very middle of his brilliant career. And now the country mourns the loss of Babu Kristodas at an age in which many eminent men had not made their mark on the history of their times. He was born in the year 1833 according to some accounts and in 1839 according to others, and so even taking the earlier date to be the correct one was barely forty-four at the time of his death. His father Babu Issur Chunder Pal placed him in the Oriental Seminary where he received the first rudiments of his education. His scholastic career was so distinguished that even as a boy he gave ample promise of brilliant future which was in store for him. In 1854 he joined the Hindu Metropolitan College where he, along with Babu Sambhu Chunder Mookerjee, the Editor of the *Reis and Rayyet*, Babu Nilmoney Dey, the Head Assistant of the Inspector-General of Registration and others, studied for some time under that able critic and accomplished man of letters Captain D. L. Richardson. Like so many others of his countrymen he did not consider his education finished with his college career, and after leaving college in 1857, he, with his school friend Babu Sambhu Chunder Mukerjee, pursued a course of private studies at the Calcutta Public Library and the Library of the Metropolitan College. At the Metcalfe Hall he devoted his time chiefly to the English periodicals, such as the *Edinburgh* and the *Westminster Reviews*. His career as a public writer had commenced even from his school days, and his first contributions to the Press appeared in the columns of the *Morning Chronicle*, then edited by Captain Harris, one of his professors of the Metropolitan College. With his friend Babu Sambhu Chunder Mukerjee he conducted for a period of six months the *Calcutta Monthly Magazine*, a journal, which

they had started. Besides his contributions to the Calcutta papers, such as the *Morning Chronicle*, the *Citizen*, the *Phoenix*, the *Bengal Harkuru*, and the *Englishman* he used for sometime to write regularly as its Calcutta correspondent to the *Central Star* edited by Mr. Knight at Cawnpore. His connection with journalism was next kept up through the *Hindu Intelligencer* on the staff of which he continued to be till its suppression during Lord Canning's Administration. The signs of future greatness discernible in the young Kristodas did not escape the observant eyes of the veteran Kashi Prosad Ghose the editor of that paper, of whom it is said that he used to remark that the youth was destined to be a great man. That prediction was more than fulfilled though the old author of the *Shair* did not live to see it. Babu Kashi Prosad, however, was not the only person who could estimate at its true value the intrinsic worth of the subject of this memoir. It was about the time of the suppression of the *Hindoo Intelligencer* that his connection with the *Hindu Patriot* and with it his intimacy with Babu Hurriish Chunder commenced, and the latter came to entertain so high an opinion of his abilities that he prevailed upon his young friend to accept the post of the Assistant Secretary to the British Indian Association which he was filling at the time. This we believe to have been the turning point in his career. The facilities that were afforded there for the study of the political questions of the day he turned to the greatest advantage. It was there also that he came in contact with some of the master minds among his own countrymen, and the contact could not but leave a lasting impression on the mind and character of the young student of Politics. There was Babu Ram Gopal Ghose whose life as a public man was a model for study and imitation. There too was Babu Peary Chand Mitter whose mature judgment and ripe scholarship proved at times of great service to this distinguished body of which he was a member. Babu Joykissen Mookerjee the Indian

Fawcett, Babu Kissory Chand Mittra and Dr. Rajendra Lala completed this brilliant galaxy. Such a company could not fail to have its effects on the intelligent youth whom fate had thrown in their midst, and he made so great a use of his natural gifts and the adventitious circumstances with which he was favoured by fortune that at the end of his valuable but short career he had outstripped many of his former guides in the race of life. The death of Babu Hurrish Chunder paved the way for his accession, in December, 1860, to the Editorial chair of the *Hindu Patriot* which he continued to occupy with so much distinction to himself and advantage to the country almost uninterruptedly up to the day of his death.

His appointment as Justice of the Peace for the town of Calcutta helped to develop those powers of debate which afterwards stood him in so good stead in the Council Chamber. It was at the meetings of the civic board that Babu Kristodas first attracted attention as finest and forcible speaker and a ready debater. His fluent tongue and ready wit succeeded in time in securing for him so complete an ascendancy in the corporation that for years hardly anything important was done or attempted by the guardian of the city without his counsel or assistance. He was appointed Member of the Bengal Council in 1875 and in 1880 became in name as he always was in reality the Secretary to the British Indian Association. His triumphs in the Council Chamber are too many to enumerate and too fresh to need a recounting. During the Lieutenant-Governorship of Sir Richard Temple he was in so full an enjoyment of the confidence of Government, that our contemporary of the *Indian Daily News* had an occasion to say at the time that Babu Kristodas was regarded as the virtual ruler of Bengal. In 1883 he was appointed a member of the Legislative Council of India, a distinguished privilege which unfortunately he could not long enjoy. The Government had also recognised his valuable services to the country by showering



other honours on him. He was made a *Rai Bahadur* and a Companion of the Indian Empire. He breathed his last at 11-45 A. M. on Thursday the 24th instant, leaving his old parents, a young wife, two children and all India to mourn his loss. In him the zemindars have lost a most powerful champion, the Native Press its oldest and most valued member and the country one of its most faithful sons and a true patriot

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*Gup and Gossip. Calcutta, 30th July, 1884.*

How are the mighty fallen ! One by one  
 The unsparing foe with ruthless hand cuts down ;  
 Nor spares the monarch for his royal crown,  
 Nor the tired warrior, who with setting sun  
 Sinks helpless. Too soon, with work undone  
 Full many a hero yields his broken sword ;  
 While the proud leader shouts the welcome word,  
 And falls ere half his victory he owns.

Ah ! such was he, who, eager for the fight  
 Answered in youth his country's earnest call,  
 To do brave deeds of nobleness and might,  
 Careless alike if praise or censure fall,  
 Then, while his sun still gained its midday height,  
 Yielded his life, beloved and mourned of all.

The magnitude of the loss which the country has sustained by the death of Kristodas Pal can be only very dimly conceived by his countrymen just at the present moment. Indeed it is perhaps only once in a century that a man like him breathes and moves among the people of a country all lethargy and subjection. Now that he is no more, we are being always involuntarily reminded of the extraordinary capacity for work

which that one man possessed among a vast number of hip-patriots and busy do-nothings. If he has died at a premature age—at an age when he was best fitted to benefit the Government and the country more than ever, he has assuredly succumbed to overwork performed decidedly in the interests of his country.

It is upon the usefulness of Kristodas Pal's career that the admiration of the future historian of British India would be piqued to dilate. His was a busy life unsurpassed by that of any of our public men living in the past or in the present. Work truly was the substance of his existence; it was his passion, pleasure and play. Work was the thing he loved best in the world, and when we remember that the passion for work was directed assuredly to the furtherance of the interests of his country, our admiration for him is only deep and sincere. His indomitable energy coupled with his never flagging perseverance—with his keen sagacity, strong common sense and calm judgment to boot—won for him even higher esteem of his fellow-men than what the most pronounced genius would proudly lay claim to.

The private life of the most distinguished public man of his age was perhaps the most charming and singularly exemplary in the world. Kindliness was his *forte*, and it was to this natural angelic kindliness mostly that he owed the great success of his life. Never put out even by the most provoking cause, he would never forget to be sweet to the commonest beggar. Risen to the proudest position from a very humble station in life, he did not know what was haughtiness. If the zemindars found him a ready advocate of their cause, the humblest man's humblest request to write for him the commonest petition obtained from him as ready a compliance. You might disturb him in the midst of his writing which he always used to do before his visitors, even while talking with

them, without running the least risk of annoying him. But this was not all. His nature was not only kind but extremely sympathetic ; and this sympathy was often of a very substantial kind. If he could not help poor people with money, he helped them by securing them sources through which they could obtain it. The fact of his having a large circle of friends among Government Officials led all sorts of unemployed people to flock to him with the view of securing employments through his influence, and whenever he could conveniently use that influence for their benefit, he would not hesitate for a moment. To be useful to others was his motto in life and he kept that motto always steady in view both in public and private life. As a son he was all that a son should be to his parents ; as a father he was very affectionate to his children, while to his wife he was what is natural love, kindness, affection, sense of duty, and above all, his high moral character, could make him. In religion he was one of the best Hindus. He loved his religion as he loved his own country. Even in theological discussion he would betray the same grip of a subject as he would in politics. He was, however, not an enemy to reforms which he thought were needed in the interests of the Hindu Community. He was a warm advocate, for instance, of the re-marriage of Hindu child widows. He said so openly, and supported a marriage of this description which took place in a very respectable family in Calcutta less than a year ago. He was a man of very simple habits, of the most unostentatious demeanour, of exceptionally suave manners which secured him the friendship of any Englishman he met for the first time. He was sincere and loving friend and a very courteous acquaintance. As he was the moving spirit of very many public institutions, he was also one of the chief supporters of very many private concerns, and as his loss has caused is so many gaps in the former it has as well left many in the latter. In short Kristodas was a

man whose loss is a decided national calamity, and being at once, a statesman and diplomatist of no mean order, his loss will be as well mourned over in all political circles in the world.

Scarcely has India recovered from the shock of Keshub Chunder Sen's death, when the news of another public calamity comes over the land. The Honourable Kristodas Pal was a man of rare and valuable gifts. He rose from a comparatively low state to be a prince in the land. His death last week at the early age of 42 can be regarded as nothing short of a national loss.

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*The Bengal Public Opinion, Calcutta, 31st July, 1884.*

Scarcely has the country recovered from the severe shock occasioned by the death of Keshub Chunder Sen, when again it has plunged into deep sorrow. It is only six months now that the whole country went into mourning from Keshub Chandra, and to-day it has to mourn the loss of the Hon'ble Rai Kristodās Pal Bahadur. Kristodas is dead. He has been gathered to his forefathers in heaven. The news has cast a deep gloom over the whole country. The hand that supported with such mighty force the cause of his countrymen, is palsied by death. The tongue that spoke wisdom in councils of statesmen and Governors has been silenced for ever. The great political leader of Bengal, the deserving head of the Vernacular Press, the main support of the Zemindars, is no more. We can hardly realise the fact. The loss to the country is irreparable ; the loss to the Zemindars of whom he was the real leader and friend will simply prove irretrievable.

Babu Kristodas Pal was the brightest product of English education in this country. Born of parents in a rather humble

position in life, young Kristodas received his first lessons in his mother-tongue in the Oriental Seminary ; and even here he so far distinguished himself by his intelligence and application as to win a silver medal. A few years later he joined the then Metropolitan College. Kristodas left college when he was scarcely nineteen years old, and sought admission into a Government office. He was soon after appointed as translator in the District Court of the 24-Perganas. But he was in a few days removed from this post to make way, we are told by a contemporary, for the relation of the then Sub-Judge. Being thrown out of employ, Babu Kristodas took to contributing to the periodical literature of the country. He was shortly after taken by the hand by Babu Hurro Chundra Ghose, who procured for him the Assistant-Secretaryship of the British Indian Association.

It was here, that Babu Kristodas began to cultivate those literary habits, which in after-life gained for him the highest place among his countrymen, as a writer and journalist. It was also here that his genius found ample scope for development. He drew up memorials of Government ; delivered speeches in the meetings of the Association and gained that knowledge of the state of affairs of his country which afterwards earned for him the high distinction of the greatest statesman among his countrymen. He soon attracted the attention of the local authorities ; and was selected a member of the then body of Justices to whom the Municipal administration of Calcutta was entrusted. His career in the Municipal Commission was as brilliant and as successful as it was in the British Indian Association. Within a short space of time Babu Kristodas became the very life and soul of the Municipality. His successful career in the Municipality gained for him a few years after a seat in the Provincial Legislature, to which he was first appointed in 1872. His service as coun-

cillor was so much valued and appreciated by the Government that he was continually being re-appointed to a seat in the Bengal Council till in the year 1883 he was translated to the Imperial Legislative Council, to help the Government in the matter of the Tenancy Bill still pending before the Legislature.

The Bengal Tenancy Bill is pending before the Council, and Kristodas Pal's death at this moment has been most unfortunate. There is not a second man in Bengal who so thoroughly studied this question. Then there is also the Local Self-Government scheme, in the development of which also his services would have been simply invaluable. The collision between the Local Government and the City Corporation has brought on a serious crisis in the municipal affairs of this country, and Kristodas has been snatched away from us at a moment when we could ill-spare his services. But the will of the All high must be done ! We should trustfully bow down before the decree of the All-merciful who does everything for the good of this world.

In private life Kristodas Pal was liked and respected by all who knew him. His unostentatious bearing and his simple habit won for him the admiration of his friends and acquaintances. Though occupying such a high position his head was never giddied by the height of eminence he had reached. He is reported to have been an orthodox Hindu. He selected politics as his special occupation. In him the country has lost a sincere patriot, the Native Press their recognised leader, the poor men their best friend, the rich their trusted adviser and advocate, the Government an eminent councillor and faithful ally, the Queen a most loyal subject and devoted servant. May his soul ever rest in peace !

*The Bhagalpur News, Bhagalpur,**1st August, 1884.*

Another heavy loss has overtaken India. It was only the other day that we had to mourn the loss of Babu Keshab Chunder Sen, and the grief is still fresh in our heart when we are again plunged into the depth of sorrow by the death of the Hon'ble Kristodas Pal. This melancholy event took place at 11-45 a. m., on Thursday, the 24th ultimo. It was a life at once pure, simple and honest, and spent in the performance of duty. Kristodas Pal was known to the public as the Editor of the *Hindu Patriot*, as a member of the Supreme and Bengal Legislative Councils, and a Secretary to the British Indian Association. The *Hindu Patriot* was conducted with great ability and good taste. He always commanded the respect of his colleagues, by his deliberations and speeches in the Council Chamber. His knowledge of English, powers of debate, and mastery of details attracted notice in England, where influential journals spoke highly of his talents. None of our countrymen had been able to secure the confidence of the Government in so eminent a degree as he. His influence in the Municipal Council was supreme, but he exercised it with discretion and always to the good of the community. All true measures of reform found in him a staunch advocate and on every public question of the day he brought to bear the effects of a ripe judgment and a sound experience. His coolness of temper, tact, moderation and foresight, were of the greatest value to the country in these days of her political struggles, and we hope that our younger generation of politicians, if they want to do good to the country, will tread the footsteps of the departed *Hindu Patriot*.

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*The East, 2nd August, 1884.*

We had barely time to announce in our last the melancholy news of the death of the late Hon'ble Kristodas Pal. Since then almost all the newspapers, in the country have alluded to the unhappy circumstance in befitting terms and tried to do justice to the valuable life which will now no longer inspire hope and confidence in the many who appreciated it while among them. In contributing our quota to the testimony borne by the country to the value of a life which, was something more than an ordinary one, we will, instead of entering into its minute details, simply try to draw a lesson or two from it. With a view however to enable the reader to follow us, we will briefly state that, though born of parents not in affluent circumstances, he received a thorough English education; and that, by sheer dint of a tact and merit, he rose to the highest pinnacle of eminence, power, wealth, and honor, which one in his circumstance could wish. After leaving college, Mr. Pal became Translator of the 24-Pergunnahs Judge's Court, then Assistant Secretary British Indian Association, and afterwards successively Editor, *Hindu Patriot*; Secretary, British Indian Association; Member, Bengal Council; and lastly Member, Viceroy's Council. Now a life so successful as this must have something in it which we do not usually see in others. What can that be? We unhesitatingly say, that so far as human efforts are concerned it was his earnestness and zeal which earned for him the success he commanded. Intelligence, knowledge, ambition and interest, many among us have even in these degenerate times; and yet for lack of singleness of purpose and due application, they are unable to achieve half the amount of success which Mr. Pal did. It is, indeed, the bane of our nation that with all the resources which a bountiful nature could bestow upon



an unfortunate country, we are not able to do any thing worthy of its great name. How often have men, whose brilliant career in colleges raised many a hope in our minds, sadly disappointed us when engaged in the actual work of life ! They have no taste for work—they seek only competence ; and that obtained, they dwindle into insignificance. Rai Bahadur Kristodas was made of a different stuff—he sought work and found it. We wish all our countrymen would follow Mr. Pal in seeking work, not livelihood.

The perfect command he had over his temper, is another trait which contributed not a little to the success of his life. In the hottest controversy Mr. Pal kept his equanimity and became master of the situation. How painfully does this contrast with what obtains among our people generally ! Let us not forget this lesson which Mr. Pal's life teaches us. His tact and judgment, his amiability and his unassuming manners are a few other qualities which likewise contributed to make him what he was.

While referring to these qualities in the deceased, we must not forget to trace them to their real source, which is the Over-ruling Providence of God—the same God who directed the steps of our great ancestors in the heyday of our country's glory ; and, who in the general dearth of man of worth in these degenerate days, when men prefer ease and convenience to work and labor, raises individuals of Mr. Pal's stamp in our midst. Let us then always prayerfully look up to Him for help and guidance in the present unfortunate state of our country.

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*Allen's Indian Mail, 29th July, 1884.*

It is with the deepest sorrow that we record the untimely death of a journalist and statesman, who in his public capacity was one of the ablest and most loyal subjects of Her Majesty, one of the staunchest pillars of the empire, one of the stoutest and truest limbs between the English and Indian races ; and who in his private capacity was one of the best of friends, and most trusted and trustworthy of advisers. Kristodas Pal is dead ; and we have no hesitation in saying that his loss is an absolutely irreparable one to India. We believe now that this wise and just man is no more, that both the Anglo-Indian community and his own fellow-countrymen will feel that India could better have spared almost any other public man in the world, for he combined qualities of usefulness to the country that are hardly to be found united in any one who survives him. He was thoroughly Anglicised without being denationalised ; he was an Indian patriot to the backbone, yet without a trace or a suspicion of any jealousy of his English fellow-subject. As a writer and a speaker in English he was a match for any Englishman ; whilst among Englishmen and Indians alike, his immense intellectual gifts were carried with a modesty that endeared him to the discerning, and placed him beyond the reach of ill-will. It may be doubted whether any Indian gentleman has ever possessed such a wide circle of English friends ; and by not a few of these he will be remembered, as by the writer of this article, as one of the kindest-hearted of men—"sage council in cumber," and warmly mindful of every friendly obligation. But after all, it is on his own fellow-countrymen that the blow of his untimely death will fall most heavily. It was one of the most remarkable signs of his power, and also of his sincerity of character that his influence in Native society

had grown *pati passu* with his general public reputation ; and it is an undoubted fact that, up to the very time of his death, his opinion and advice were eagerly sought and studiously respected by every class in Bengal, from the highest to the lowest.

To the bereaved family we respectfully offer our sincere and heartfelt condolence. A letter was received from Kristodas by the writer of this article long before the initiation of that miserable Rent Bill agitation, the worry and the anxiety of which have undoubtedly been the proximate cause of his premature end ; and one of the sentences of this letter now sounds sadly prophetic, while it serves vividly to illustrate the affectionate domestic disposition of the man. He had just sustained the crushing blow of the loss of a dearly-loved child, and he wrote : "God has smitten me sorely, and I must try to be resigned, but can feel no further interest in life ; and shall not live long."

We have written of the Hon. Rai Kristodas Pal, Bahadur, C.I.E., as simple plain Kristodas, for as such he has always been addressed by those who, like the present writer, had the privilege of his intimate friendship. But we do not for a moment doubt that, if his precious life had been spared, the titular honours which had already begun to find him out would have developed to much greater dimensions. It is with much satisfaction we recall the fact that only two or three weeks ago, we heartily endorsed in these columns the demand of an Indian contemporary, that more adequate recognition should be accorded by the State to his great talents and services. It is now too late for that. But his friends will feel that, after all, no title that the State could give could be a greater than that spontaneous honour by the people that we are sure will be accorded to his memory.

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*The Eastern Guardian, Saturday Evening,*

*2nd August, 1884.*

We have learnt with extreme regret the death of the Honourable Kristodas Pal, which unhappy occurrence took place in Calcutta on Thursday morning. In his death India has lost one of the best of her children, to whom she was far dearer than any other worldly object. He was a true patriot ; whatever struck him to be conducive to the welfare of his country, he did honestly and fearlessly. In the course of his long career as a public man, he had stored such a variety of information on all subjects bearing on the social and political questions, that what he said or wrote on them was held to be authoritative. As the editor of the *Hindu Patriot* for a space of more than twenty-five years, as a member of the Bengal Legislative Council and subsequently of the Council of the Viceroy, as a Municipal Commissioner, as an Honorary Magistrate, and as one who took a prominent part in public movements, he rendered eminent services to his countrymen ; and the superior culture of his mind, the wide range of his information and his diligent habits, made it peculiarly valuable. Added to these he possessed a very happy style of writing, easy, clear, and to the point. In his articles in the *Hindu Patriot*, and in the minutes which he had to write upon various topics, he was never guilty of ambition in his diction of intemperate language or of want of perspicuity. On the platform he was an eloquent and impressive speaker, never tiresome or diffuse—defects which are generally said to be characteristic of Bengalee speakers. In the Council he was a powerful and acute debater, and he had no match in that respect among his colleagues whether European or Native. Sir Richard Temple once observed that next to Rajah Sir T. Madhava Rao, Mr. Kristodas Pal was the best informed man in India. An

interviewer has described his impression during few minutes' conversation with him in the following terms :

"The Cosmopolitan knowledge, the rapidity of ideas, the liberality of views, and the fluency of speech of this remarkable man took us by surprise and won our admiration. Drainage Schemes, Rent Bills, Afghan Wars, Naga Disturbances, Water Rates, Budgets, Famines, were evidently things he had made his particular study, while to hear him talk of science one would fancy he was a book-worm and of the money market and trade, that he was a frequenter of the stock exchange . . . He was a power in the land, the Honorary Adviser of the Bengal Government, the terror of erring and *bahadhuring* officials, the champion of rights and vindicator of wrongs, the Secretary of the greatest political association in the Empire, and the editor of the leading weekly journal in the presidency if not in India."

In 1887 the title of Rai Bahadur was conferred upon him in recognition of his services to the Government and the public, and on the 1st January, 1878, he was invested with the Insignia of a Companion of the Order of the Indian Empire. His influence, however, was mainly due to his success as the editor of the oldest native paper in the country. There is nothing in his voluminous writings to show that he entertained any feeling of jealousy or dislike which occasionally characterises the attitude of the retiring generation towards their younger rivals ; on the other hand, in the columns of his paper he zealously and ably advocated the views of the educated class and resented in strong language any infraction of their rights. His emphatic condemnation of the statutory Civil Service which he frequently said was intended to patronise the class of "aristocratic noodles" would show how little he was inclined to undertake the exclusive advocacy of the wealthy class. Of all the Lieutenant-Governors

that he knew Sir Ashley Eden most intimately ; yet he denounced him for his part in the passing of the Vernacular Press Act, as strongly as any other journalist. Again his conduct as a Member of the Viceregal Legislative Council in the matter of the Criminal Jurisdiction Bill was extremely praiseworthy. His Criticism of the Government's compromise was bold and manly and elicited the admiration of the whole Indian community.

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*The Pioneer, Allahabad, 1st August, 1884.*

A lingering illness has at last terminated in the death of Rai Kristodas Pal, a member of the Viceregal Council, but more universally known as the editor of the *Hindu Patriot*. The melancholy event was not altogether unexpected, but the news that death had actually supervened came nevertheless with a shock of painful surprise on native and European alike. Always in the forefront of every political struggle in which the interests of his countrymen were concerned, Kristodas Pal was a familiar figure in the eyes of most of the present residents of Calcutta. A ready and fluent speaker, his oratorical efforts, if occasionally unduly inflated, never descended to the depths of pure bombast. There were moments also when, under the influence of strong feeling, the sentences rapped themselves out with a vigour and force suggestively indicative of a tenacity of purpose, combined with a familiar ruggedness of speech, which never failed to secure the hearty admiration of the European portion of his audience. My earliest recollections of Babu Kristodas Pal are associated with his famous controversy with Sir Stuart Hogg, at that time the practically despotic Chairman of the Municipality. The struggle renewed itself from week to week, the amenities of heated

debate being re-echoed with additional fervour by the Press. In a paragraph which at the time was considered to be inexpressibly funny, the persistent attacks of the native combatant were likened to the monotonous reverberations of the national drum. If the comparison be considered apposite, it must at any rate be now conceded also that the Babu thumped away to some purpose, for the radical changes introduced into the scheme of municipal government by Sir Richard Temple's Bill were in a great measure owing to the exertions of the editor of the *Hindu Patriot*. No notice, however slender, of the Babu's life would be complete without reference to his work as a journalist: The newspaper with which his name will always be honourably connected is the leading native journal in this province, and it is none the less certain that the supremacy of position assumed by this paper is entirely attributable to the efforts of its late editor. The solid and enduring advantages which have resulted to the natives of Bengal through the literary labours of Kristodas Pal do not require the extravagantly eulogistic compliments which have been used to describe this particular phase of the Babu's sphere of usefulness. Kristodas Pal struggled with consistent energy towards an honest and impartial discharge of his literary duties. It will be difficult, I think, to ever mark a single article traceable to his pen which is not largely infused with a strong sincerity of purpose, in most instances directed towards the attainment of an object altogether worthy of the attention it excited. There are many who still recollect how at one time the editor of the *Hindu Patriot* steadily devoted himself to the task of exposing the many abuses which disfigure the administration of criminal justice in Bengal. Occasionally, no doubt, facts insignificant in themselves were made unduly prominent, prejudice often detracted from the merit of a conclusion, and as frequently the reproof administered was beside the mark, but the crusade judged as a whole proved an inestimable benefit to the poorer

masses of the population. Many of the evils insisted upon have found their remedy in the amending sections of the Criminal Procedure Code. It is no secret also that the unsparing publicity given by Babu Kristodas Pal to the misdeeds of some of the more prominent offenders did not altogether fail in effect. His loss to the native community will be long and widely felt. It will be difficult to find another adequately to fill the place he has so recently quitted. His mental attainments were of no mean order. A man, moreover of infinite tact and resource, which overlaid a covert tenacity of purpose, directed towards good and wholesome ends. His readiness to enter the lists on the slightest provocation, and deliver blow for blow, unmindful of impending defeat, secured him the respect of his opponent and won for him the hearty admiration of the European Community. By his private friends, both European and Native, his death will long be remembered with sincere and unfeigned regret.

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*The Gujerat Mitra, Surat, 3rd August, 1884.*

The Nervous hand which wrote from year to year the deaths of many a fellow patriot and many a famed man of all faiths and sects has itself been caught and removed—alas for ever ! Mourning readers, it is Kristodas Pal who has vanished and taken his rank, be it said, among the earthly dead converted into saints. as those of our earthly corpses are, whose ever living soul, while here, worked for the good of the helpless millions.

It was too early for him to die. Imbued with the spirit of the highest culture, he was as good for the needs of any people of India as of any of its diverse governments. From an unique brilliant gem in the Crown of India worn by one of



the most deserved of its Imperial Dictators, was he not the sympathetic friend of the humblest kerani, or the simplest cooly? Yes, he was. Every page and line he wrote bears testimony to that masterly feeling heart of his.

His pen was a pliant tool when there was a high call for forbearance or moderation. It was running scimitar when a dire emergency of the country wanted that. Those quick lively eyes wore a milky depth when a great end was to be gained by persuasion. The same eyes emitted the strongest light when some public iniquity had to be shown up and remedied. No petty cause moved him. No side issues—no mere phantom of a national object diverted him from his well-chosen path of duty. His reprobation to the excitable and flippant of his own contemporaries was not killing—it told in the inner chambers of the heart like the persuasive rebukes of a kind mother to her darling child. He knew native journalism in India would be nowhere if withering anger fell on those who alone at the outset could establish public voice in India. A prince of the Native Press, his shield covered many of its defects. He was a standing answer to its unfeeling slander. The Chiefs of the country felt him as their true friend and powerful supporter. In the worst times they knew him as their well-meaning censor. He won the respects of even British Officials and administrators. Though their unsparring critic, he was no less their sincere friend. He commanded their rare confidence and the Native Press also delighted to reckon him as their Chief. If ever were public honors bestowed unsolicited and so bestowed by a pleased and appreciative government, the Hon<sup>ble</sup> Kristodas was one of such rare recipients. The foremost among the honored patriots of the country, he will ever be known as one of the solid monuments and one of the happiest results of the most gracious design of our British Empress in India. Even if we could have counted men like Hon<sup>ble</sup> Kristodas

Pal, the good and the wise, by scores, and not on fingers, the country would have sorrowed over his death.

Though often times an uncompromising publicist, he was invariably a just and respectful listener of any side most opposed to him. He knew better than any of the journalists on his side how to inspire confidence in the Government in regard to the advocacy or disapproval of public measures, and was thus honored with close relations with an important branch of the administration under the Viceroy himself. His admittance to the Viceregal Council was as honorable to the noble Viceroy, as it opened an important opportunity for the public of India to get their interests represented, as far as the Hon'ble Kristodas Pal could do this. His nomination there was a proof of the perfect fitness of any patriot of India to be a member of the highest Council, provided he could win that position by the dint of extensive knowledge and labors in the cause of the people—these being supplemented by tolerant, loyal and noble qualities, such as Kristodas Pal unceasingly displayed for many years. Had he lived some years yet, his patriotic labors would have won for him more distinctions. As it is, we cannot reckon his death less than a national calamity. May his successor prove himself of the same metal.

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*The Assam News, Latasil Gauhati, 4th August, 1884.*

We are exceedingly sorry to hear that the Hon'ble Kristodas Pal Rai Bahadur breathed his last at 11 a. m. of the 24th July. In him India has lost one of her ablest politicians, Bengal one of her best sons, and the British Indian Association its main-stay. Last week we rejoiced to hear that he was improving in health, and to-day we are told he is no more. How uncertain is human life !

*Reis & Rayyet, 9th August, 1884.*

Oh Kristodas the man, the brother !  
And art thou gone and gone for ever ?

Bengal is no land of heroes, perhaps—though one of her central divisions has from of old, not undeservedly, been called so Beerbhoom. Certainly her reputation of late years in that behalf, is as low as possible. The most brilliant British man of letters, who came out to seek his fortune in Bengal and got it, has repaid the obligation by holding up the country to the scorn of the world and the ages as one which does not supply a single soldier to the numerous native army in the service of Government. Whatever the literal truth of the remark, the suggestion is not true. At any rate, if the people show little disposition for war, they have undoubtedly a capacity for peace, and they are capable of the greatest application, endurance and sacrifice. The sound of mighty working is distinctly in the air, and if we are not yet in a position to ask with the poet—

Listen a while, ye nations, and be dumb,

we have not been without the "great spirits" capable of giving the world of India "another heart, and other pulses." Such men are rare everywhere, and our Asiatic soil in these days does not seem very favourable to their growth. Yet what an abundance, comparatively speaking ! What a galaxy of stars has disappeared as in a meteor shower within the last two years ! Within these few months have gone to their last home noble workers like Peary Chand Mittra, sturdy explorers like Nain Singh, rulers like Ranga Charlu and Salar Jung, reformers like Dayanand Swami and Keshub Chunder Sen. Only yesterday we lost the very soul of honor and probity, Shama Charan Dey, who from a friendless youth rose by sheer merit without flattery, to be the

*de facto* Accountant-General of India, and after retiring with pension from the State service, slaved to the Calcutta Corporation to clear his and his brother's debts until the final summons. If Peace hath her victories, these men, a goodly proportion of them, weak-limbed Bengali Babus, truly achieved them. If there is anything heroic in patient, uncomplaining suffering for a great work, the Babus have shown themselves equal to the best. They have all died in harness. To the long list of great Bengalis from Ram Mohun Roy down to Shama Charan Dey, has now been added one who will take among them not the least distinguished position. Bengal has offered another martyr to work ! One of her greatest sons is no more !

Our uncrowned King has fallen—our Premier without portfolio—our Palmerston that never ruled—our Ferry that never fingered a sou of the public purse—our Disraeli that only became a Rai Bahadur. For, he was born in the land of his fathers, and lived in the land of his birth. He had a genius for business, certainly a grand talent for debate, which were a good deal wasted and even suppressed in this country. Greater could scarcely be that son of toil who, in an incredibly short time, by sterling merit alone, had won the foremost place among his countrymen ; but in any other country that merit would have commanded a larger and more uniformly important sphere of usefulness and an adequate recognition. Kristodas was denounced for his spirited opposition to mistaken policy as a fire-brand and a traitor by no less a Governor of Bengal than the Liberal Sir George Campbell, and for his stand against the Assam Slave Law as dishonest, by the present Lieutenant-Governor himself. In any other country—under happier circumstances even in this—such a man would have been recognised and accepted at once as a great Parliamentary, and called soon-after enough to office. He was the

conductor of the chief, almost only, organ of the Indian millions. Our distinguished countryman could not be expected to achieve the impossible. He could not surpass the destiny of his native land. He could not but accept the situation, and, it must be acknowledged, he made the most of the circumstances. The rulers, so to say, sneaked to him for advice, without granting him the opportunity to carry out his policy. He had a recognised, if rather invidious, position in the Government of the country. Once given the opportunity, he soon showed his mettle. It was not long before he rendered himself almost indispensable. Only his services were not honestly recognised—adequately recompensed. He was an irregular adjunct to Government whose part was one almost of sufferance, as his lot was one of the almost of sufferance, as his lot was one of the political suffering. He remained a critic to the last—a man of suggestion often times—an interpreter or adviser at best ; never a doer, in the ordinary sense. Bred up in neglected native journalism, he managed to escape the doom of a free lance, but he never attained his just position. A statesman he was for a' that, and for a' that ; only anywhere but in his own country, the great Hindu Politician would assuredly have early become a minister in esse. A palm in the Arctic Zone, he would have languished in disappointment but for his native buoyancy. The appropriate soil for his genius was a parliamentary latitude. In England he might have been a Gladstone—in the United States an Arthur. In vicissitudinous France even, he might have risen to be an Olivier, or died a Thiers. In Greater Britain itself, outside his own fatherland, he might have been a knighted Gavan Duffy.

That is an unavoidable reflection in connection with the remarkable career just closed. And it is a reflection as sad and melancholy to India as it is humiliating to England. It seems as if a great Indian could become honorably distin-

guished only by ceasing to be Indian. Apostacy, ingratitude, expatriation is the one chance for him. Great talents, high accomplishments are unavailing. Dexterity, patience, penetration, sobriety, sagacity, are alike useless. Genius or daring is a calamity. All noble doing is, of course, impossible. Earnest patriotism may at any moment prove a positive danger to the patriot. And where is the motive for offering particular sacrifices where all existence itself is a daily sacrifice to the one obdurate political fact? The proud boast of "*Civis Romanus sum*" seems to us a mystery. The reasoning of Sancho "I am a man, therefore I may be a Pope" is mere buffoonery. The deceased who could have formed a cabinet if his sovereign had commanded him, could not be Magistrate of Dacca, lest a railway navy might be brought up before him. He could not, of course, shoulder a gun in defence of his Queen and country,—not even as an amateur. The empire, in the opinion of the wise men of the East that rule it would be imperilled by the enlistment of him and his like as Volunteers. Yet his son, sent to England, might be a British Commander-in-Chief. Lord High Chancellor, or Archbishop of Canterbury. And this is no imaginary anomaly upon the possibility of which we are harping. British political wisdom has already made it a grim reality. The sons of our prominent countrymen like Messrs. W. C. Bonnerjea, and T. Palit are greater than their sires, The former are Britons—the latter only—Baboos. Verily the enlightened Indians are out of place or rather ice-bound in an Arctic Sea. They have no career. The principal sources of honourable profit—the doors of legitimate ambition are closed against them. They live comfortably enough, and may make merry if they can. They may eat and drink and beget children if inclined. They may even make a little money if so minded. They have roads to walk and railroads to travel in. They have the luxury of endless and ever-shifting laws. They may go to law with a

will and may not come out of it, wandering in search of satisfaction in a maze of Courts of great variety and various degrees. They may, if not wary enough, find themselves in jail, to be worked to death or starved in lofty buildings and apartments. Their wildest idiosyncrasy for paying taxes is sure to be satisfied. So far so good, or bad, or indifferent. At any rate, thus far shall they go, and no farther. They must not look forward beyond the gratification of brute instincts or the attainment of material comforts. In the body politic they have no place. No ! they have their own function, and that is their exclusive heritage. They must supply the ways and means. The luxury of taxation without representation is theirs. It would be ungrateful to deny that they are well enough off—*sua si bona norint*—as happy as men without rights may be in a well-ordered State. They must not aspire to be a nation. The happiness of a nobler manhood they must eschew. For those loyal subjects who cannot but cherish the ideal, this is a land of despair. Perhaps the deceased flourished as he did, and is now mourned with an unfeigned regret by all classes, because as a practical man he was not allured by the will of the wisp. But to talk of his success, except in a narrow sense, is a mockery. Why, strictly speaking, he failed beyond most men. He, a very prince of Babus, lived and died in the cold shade of an unsympathising multitudinous oligarchy of foreigners—hovering about the precincts but not allowed to enter. He who might have taken his place beside the greatest in the land scarcely ever ceased to be an outcaste. His life was a long sacrifice. Born to blush unseen, the flower only wasted its sweetness on the desert air of British Indian politics. He was the greatest waste of our generation.

There is one consolation, however, in all this, though a feeble set off. The gem of purest ray serene was not permi-

tted to lie in the dark unfathomed caves of Obscurity. The good diver, voluntarily, went down the deep for it and brought it up to the light of day. Nay, he had the grace to deliver it into the hands of the lapidary to "cure" it, and he bore it next to the jeweller to set it and make it worthy of a Queen's ear or neck. Still all the favour lavished on the rescued gem fell short of allowing it to adorn the Queen's person—even to reach her wrist ! Honour, however, to whom honour is due, in whatsoever respects ! If the fruit came not to full perfection, or was doomed to wither on the tree, it was, such as it was of England's own gardening. It was only on British soil, though that of a British Dependency, that those remarkable powers and attainments could grow and be nurtured and receive such play as they did. After all, our brother—our eminent friend—obtained a footing—got a field. The applause of listening senates to command was fully his ! Nor is it the least matter for gratulation and gratefulness that if the deceased could not possibly be a British minister of State abroad like Duffy, he wholly escaped the suspicions and dangers which after embittering their earlier years, dispersed the patriots of "The Nation" at home.

The King is dead ! Long live the King ! Would to God we could exclaim the old exclamation in its integrity, with its mixture of pain and pleasure, to the cheering end of the time honoured constitutional formula ! But that re-assurance is not for us. The King is dead, in very sooth—the tears of a nation will not bring him back—but alas ! we look in vain for a worthy successor to the Gadi. He was not only a King *par excellence*, but pre-eminently a King in his grim isolation—a King with hardly an ally as without a foe. So he is gone, we are in "total eclipse, without all hope of day"—for many a day to come !

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*Indu Procas, Bombay 11th August, 1884.*

We very earnestly share the hope of the *Times of India* that some one of the many personal friends, whom the late Kristodas Pal has left behind him, may be able to give to the public a faithful and detailed history of his life. The natives of India, especially the present generation and the generations to come, would be considerably profited by learning all that is worth knowing in the life of one who in his time succeeded more than any of his countrymen in winning the respect and favour of both natives and Europeans alike. He was a *public man* all throughout and exemplified in his person the qualities of what is known in England as constitutional statesmanship. How did he acquire the virtues that adorn such a character? What were his early opportunities and his early labours? Surely some one in Bengal could tell all this through a well-written biography of the late Kristodas. We should very much like to see all the events of such a life carefully described without any attempt at rhetorical display or literary exaggeration which disfigures some recent biographies of certain distinguished men of Bengal. There must be ample material for the writing of an account of Kristodas Pal's life and probably none could execute the task better than the distinguished antiquarian Dr. Rajendralal Mitra, with whom he was on terms of close intimacy. It is much to be deplored that whether in Bengal or here as yet no good biography of any of our great men has been produced. A decade has just passed since we lost Dr. Bhaw Dajee and the history that will live and endure and be read by age to come remains unwritten. Similarly with Bengal. We have not seen anything worth the name of the late Mr. Justice Shumbhu Nath Pandit (the first native who was raised to the High Court Bench of Calcutta). Shortly after the lamented decease of the late Mr. Justice Onoocul Chunder Mookerjee, was published by a

young relation of his what pretended to be his biography, but it was a signal failure. The work showed that it was by an experienced youth who spoiled the materials he had for a biographical sketch of his distinguished relation's life by trying to use pompous words and Johnsonian expressions. Very recently has appeared a short account of the life of the late Mr. Justice Dwarka Nath Mitter, written by one who assures his readers that he was one of the most intimate personal friends of his hero. He has accomplished his task fairly well, but not quite well for one, who knowing as he did the late Mr. Mitter thoroughly, ought to have told us more about the development of his intellect and about his younger days than about what he did on the Bench of the Calcutta High Court, by which the lay readers is not much enlightened or instructed. Kristodas's life was also an eventful one and it would be highly unfortunate to the country if it were left unwritten. But if it is to be written at all, it must be written by some one who not only knew the deceased and had opportunities of acquainting himself with his thoughts and habits, but who can tell us all that is worth telling in plain homely language—much in the way in which a good and valuable biography is written.

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**LETTERS OF SYMPATHY ON THE DEATH OF  
RAI KRISTODAS PAL BAHADUR.**

**From Lord Northbrook.**

*Late Viceroy and Governor-General of India.*

My Dear Moharaja,—I was very grieved to-day at the news of the death of Rai Bahadur Kristodas Pal, and I should be greatly obliged to you if you would take an opportunity of assuring his relatives of my sincere sympathy.

The great ability of Kristodas Pal, his remarkable knowledge of all questions relating to India, both in their Indian and English aspect, and the manner in which he conducted the *Hindu Patriot*, made him undoubtedly one of the most distinguished of your fellow-countrymen.

I have read his journal constantly now for many years, and I have much appreciated not only the talent shown in its articles but the high tone and friendly spirit towards the Government in which current questions have been discussed.

I feel the loss of such a man in the midst of his career of usefulness is a national loss.

Believe me,

Yours very truly,

(Sd.) NORTHBROOK.

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FROM SIR ASHLEY EDEN

31st July, Carlstadt, Austria.

My Dear Jotendra.—I can't tell you how grieved and shocked I have been to see the telegraphic announcement of the death of our friend Kristodas.

I knew that he had been suffering for a long time past from that curse of your country, Diabetes; I had however no idea that he was in a critical condition. His loss to Bengal will be irreparable, for I know no man who can aspire to take his place as a thoughtful, moderate, earnest advocate of native rights.

I can only hope that as a Kristodas was found to wear the mantle of Hurrish Chunder, some one may be found to take the place of Kristodas, but I doubt it.

Your Association will miss poor Kristodas's guiding hand, very much. I hope that some public memorial to his memory will be proposed and supported by an influential Committee.

Will you please express to the family of Kristodas my deep sympathy for them in the great trouble which has come upon them.

Yours sincerely,

(Sd) A. EDEN.

From THE HON'BLE SIR S. C. BAYLEY, K.C.S.I.

*Simla, 25th July, 1884.*

My Dear Moharaja.—I was greatly grieved at hearing last night from H. E. the Viceroy of the death of Rai Bahadur Kristodas Pal. It was only on Wednesday that, speaking in the Legislative Council, I took an opportunity of giving public expression to the regret of his colleagues at hearing of his dangerous illness, and of our satisfaction at the newspaper report that he was pronounced to be out of danger.

During the many years over which our acquaintance extended, and though we have frequently had to contest each other's views, I have always found him thoroughly straightforward, honourable and courteous, and have respected him for his moral qualities as much as I have honoured him for his ability. He will be a great loss both to Bengal and to the Government, for he was not less a wise and patriotic guide to his own countrymen, than a loyal and capable adviser to the Government. I need not refer to his great ability both as a speaker and as a writer, and I know well how deeply you must feel his loss as a personal friend. I have no doubt that some steps will be taken to perpetuate his memory—a movement in which I should feel it a privilege to be permitted to join. With my sincerest sympathy in your own personal loss.

I am yours very sincerely,

S. C. BAYLEY.

From **THE HON'BLE C. P. ILBERT, C.S.I., C.I.E.**

*Simla, 25th July, 1884.*

My Dear Sir Jotindro,—I cannot tell you how grieved I am to hear of the death of Rai Krístodas Pal.

It was only a few days ago that I received from him a letter in which he told me that although he was very ill, his Doctors were hopeful of his ultimate recovery, and the recent accounts of him had been, on the whole, reassuring. His death is a heavy public loss to India.

He was a great orator and a great journalist, a man who would have made his mark in any country and at any time, and he leaves a gap which it will be very difficult to fill.

To me personally, his death is a cause of great sorrow. I saw much of him last winter, and what I saw of him materially increased my respect for his many admirable qualities. I shall never forget the skill, courtesy and tact which he showed in maintaining a very difficult position.

I am glad to think that no difference of opinion on any public question ever impaired the friendliness of our relations.

I hope I may ask you to tell his family and friends how deeply and warmly I sympathize with them in their sorrow.

Believe me,

Sincerely yours,

**C. P. ILBERT.**

From THE HON'BLE J. GIBBS, C.S.I., C.I.E.

Simla, 29th July, 1894.

My dear Moharaja,—As I have not the pleasure of knowing the son of our late Legislative colleague I must trouble you with a few lines asking you kindly to communicate to the family of the late Rai Bahadur Kristodas Pal an expression of my deep regret at the loss they have sustained by his untimely death.

The loss is doubtless great to them, but it is also great, if possible greater to the native community of Bengal amongst whom he was a leader, to follow whom was an honor and a pleasure, for few, if any, could lead with so clear a view of the course to be taken or with such moderation as to the manner in which the movement should be made.

The public expressions which the Press has given vent to on the sad event go to prove how highly he was thought of both by the European as well as the native public of the city of his birth and the scene of all his triumphs.

As an additional member of the Viceroy's Council he was welcomed by his colleagues as one from whom wise counsel and sound advice would be obtained on all points in which the welfare of his fellow-countrymen was concerned, and the absence of his well-known presence and the sound of his eloquent voice will long be missed from the Council Hall.

Accept my sincere sympathy for the family and for yourself, who, as a leader among the Hindoo community, must feel greatly the loss you have all sustained.

Believe me,

My dear Maharajah,

Yours very sincerely,

J. GIBBS.

To Maharaja Sir Jotindro Mohun Tagore Bahadur, K C.S.I.

FROM JUSTICE W. MARKBY.,

*Headington Hill, Oxford, July, 27th 1884.*

My Dear Mittra,—I write a few lines to you by this Mail to express to you the deep sorrow with which I have heard of the death of Babu Kristodas Pal. He is one of those whom we could ill afford to lose at this moment. I believe that in himself he represented that feeling which he so well expressed in his speech in Council on the 9th of March, 1883, which I have now before me, and when he expresses confidence in the ultimate Justice of England, notwithstanding the regrettable events that were then passing around him. It required some courage to express that confidence at that moment, and the one solitary satisfaction that one can derive from the struggle of the past year is that it drew forth such expressions of feeling. That struggle must be renewed again and again until the principle is established which we then fought for, and so long as there are men like Kristodas Pal who will carry on the struggle in his spirit. I am not afraid of any evil consequences. It is a constitutional struggle, and must be won by constitutional methods. Time is on our side.

If you have any opportunity of conveying the expression of my sincere sympathy to the friends of Kristodas Pal. I shall be very much obliged to you if you will do so. Believe me to be.

Yours sincerely,

W. MARKBY.

To Hon'ble Justice Romesh Chunder Mitter.



From A. MACKENZIE Esq.

*Simla, 26th July, 1884.*

My dear Maharaja,—The sad news that Kristodas had gone reached me yesterday evening. I was the more grieved and surprised because in a note I had from him a fortnight ago (though not in his own hand) he spoke hopefully and cheerfully of his condition and the newspaper reports since had been on the whole promising. Will you convey my condolences to his family ?

His death will make a great blank in native and general society in Calcutta. For myself I have lost a friend of nearly twenty years' standing with whom, however much we might differ at times, I never had an angry word. \* \* \*

When I last saw him—a couple of days before leaving Calcutta—the conversation took a personally retrospective and prospective form. We talked of the past and the future, what had been and might be for each of us. He was working forward with some apprehension to the effect of the hot season upon his disease, but on the whole he thought he was stronger and hoped we might meet as usual in the cold weather. But this was not to be.

I should like to have his photograph if you can tell me where this is to be procured. \* \* \* \*

Yours sincerely,  
A. MACKENZIE.

To Maharaja Sir Jotindra Mohun,

Tagore Bahadur, K.C.S.I.

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From HIS HIGHNESS THE MAHARAJA OF HUTWA.

\* \* \* \*

I was very much grieved to hear of the death of the Hon'ble Kristodas Pal. In him the country has lost a true patriot and an able politician, and the zemindars of Bengal a zealous co-adjutor, and a powerful representative. To us his loss is simply irreparable in as much as there is not another man who could so well fill his place, particularly at a time like this. \* \* \* \*

Believe me,

Yours very sincerely,

KRISHEN PRATAB SHARMA.

To Maharaja Sir Jotendra Mohun

Tagore Bahadur, K.C.S.I.

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From C. E. HENRY Esq., C. S.

Motihari, August 6th, 1884.

My Dear Maharaja,—I cannot tell how sorry I was to learn from your letter of poor Kristodas' death. I saw a good deal of him as you know, and had learnt to admire and respect him and I shall be much obliged if you will convey to his family an expression of my feelings of regret at his untimely death. I quite think with you that he was a man whose place cannot be filled up.

Yours sincerely,

C. E. HENRY,

To Maharaja Sir Jotendra Mohun

Tagore Bahadur, K. C. S. I.

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From HENRY BELL Esq., Bar-at-law,

*Oriental Club, Hanover Square, W.*

My Dear Maharaja,—I was very much distressed at hearing last Friday of Kristodas's death. I was indeed prepared for the news for your last letter told me how dangerously ill he was. It is a great and deplorable loss to us all. It must be a terrible loss to his family to whom I hope you will convey my sincere sympathy. I cannot tell you how deeply I personally feel his loss. I knew him so intimately and in our familiar intercourse there was no reserve. I am sure I do not know how you will replace him, who is to fight the landlords' battle in the Council this session. I really do not know who there is who will give up the whole of his time to the work as Kristodas did. He had so thoroughly mastered the subject that you will find it difficult to find a worthy successor.

\* \* \*

Believe me to be,

Very sincerely yours,

H. BELL.

To Maharaja Sir Jotendra Mohun

Tagore Bahadur, K.C.S.I.

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From M. MACNAUGHTEN Esq.,

*Nischindpore, 25th July, 1884.*

My Dear Maharaja.—It is with feeling of the deepest regret that I have learnt the death of my respected friend Kristodas Pal. I had only known him for the last 2 years, but we have had many talks together, and I always found much enjoyment in his company.

King among native journalists, an excellent orator, and very good debater, he was, to my mind at least, always unaffected and unassuming. His knowledge of English was unrivalled, and he had much sense of humour. I feel that I have lost a friend—one with whom I could always have interesting talks whenever I was in Calcutta.

Please convey to the Association my deep sense of, and respect for, the merits of him who has been taken away from amongst us so suddenly.

Believe me, my dear Maharaja,

very sincerely yours,

MELVILE MACNAUGHTEN,

To Maharaja Sir Jotindra Mohan

Tagore, Bahadur. K.C.S.I.

FROM RAJA OF SONBARSA.

*Sonbarsa, the 13th August, 1884.*

MY DEAR MAHARAJA,—I am the more grieved to learn of the death of our worthy representative the late Hon'ble Babu Kristodas Pal, Rai Bahadur, C.I.E., than whom I do not know any other gentleman in whole Bengal and Behar who can worthily represent us in the India Council. It is an irretrievable loss to the Hindu community, especially in matters of State politics. From the day I became acquainted with him. I found him to be a gentleman of refined manners, and always willing to be of use to any who asked for his services. It is this native gentleman of Bengal who had the confidence not only

of Bengalis but of Beharis too. I cannot adequately express the sorrow felt by me and the othe zemindars at the untimely death of this gentleman. May God give a place in heaven to his soul.

I hope you will kindly communicate the above to his family.

Believe me,

Yours sincerely,

R. SONBARSA.

To Maharaja Narendra Krishna Bahadur.

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From the HON'BLE K. T. TELANG, C.I.E.,

Bombay, July 29th.

MY DEAR Dr. RAJENDRALAL,—I was away from Bombay when the fatal news reached here of Kristodas' death. I had fondly hoped from the news of his improvement which had been telegraphed to our newspapers that he was progressing towards ultimate recovery. But it was not to be. And all friends in Bombay and Poona and elsewhere are joining with Bengal in grief for the loss of one who was truly a "Hindu Patriot." I presume that some movement will be set on foot soon to perpetuate the memory of so distinguished a character, and I hope, too, that you and others will, when the present poignancy of grief is abated by lapse of time, take steps to have an adequate record preserved for the instruction of the present and succeeding generations of our countrymen, of the life, career and character of Kristodas Pal. I have a letter or two of his which I should be glad to hand over to

any one who many undertake a life of him, to make such use of it as the writer may deem fit. And I should like to know when your movement to perpetuate his memory takes shape, as I should like to pay my last tribute of respect to him by contributing my mite to such a movement.

I cannot write more, and will not inflict more on you. But I trust it will please you when the intensity of the grief felt by yourself and others so long and so intimately associated with Mr. Kristodas to know that even we here, separated as we are by great distance, and beyond the influence except to a very slight extent, of his personal presence, feel most keenly the loss which we all not merely the people of Bengal, but of all India, have sustained in the premature death of Kristodas Pal.

Yours in haste,  
(Sd.) K. T. TELANG.

To Dr. Rajendralal Mitra.

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1, Sudder Street, 26th July, 1884.

From

MR. JULES JOUBERT.

MY DEAR SIR,—Looking upon you as the “head” of the native community I wish to express through you my most heart-felt condolence for the great national loss India has suffered from, in the lamented death of the Hon’ble Kristodas Pal !

Although my acquaintance with that gentleman was but a short one, I have been able to appreciate the many high

and estimable qualities, the master mind but more than all the admirable tact and peaceable forbearance of his character.

India has sustained an irretrievable loss. India is now going through a most troublesome period of its existence, when men like the late friend whom we now mourn will be wanted.

His life was short, but its usefulness is undeniable. The Government acknowledged it by conferring upon him honours which he richly deserved—honors however which have now passed away with him.

A name like that of the Hon'ble Kristodas Pal must, however, be handed over to posterity, and amongst the eminent men whose statues grace the maidan, I doubt if there be one who deserves the great honor paid to them, as much as the noble *Hindoo Patriot* who died last week.

If a "stranger" as I am can offer a suggestion, I would beg to advise, that a bronze life-size statue be erected in the maidan representing this great and worthy man, erect, with one hand resting "on the law of the country—the other extended open before him in sign of peace."

A monument like this will not only perpetuate his memory, but it will perhaps remind his countrymen that, whilst defending and advocating their rights, he always advocated moderation. If a monument is organized amongst the native population for this purpose, will you kindly ask a favour that my name be added to the list of subscribers for ten guineas.

I hope that my offer will not be deemed intrusive, but as a spontaneous feeling of admiration and regret for the noble and worthy friend we have lost.

I have the honor to be,

My dear Sir,

Yours most Obediently,

JULES JOUBERT.

To Maharaja Sir Jotendro Mohun

Tagore Bahadur K.C.S.I.

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EDENVILLE, A BARDEEN.

*July, 31st, 1884.*

My Dear Haridas Pal—I wish to express my deep and sincere sorrow at the intelligence which has just reached me of the death of my dear friend Kristodas Pal.

During the five years when I was in Calcutta he shewed me unvarying good feeling and kindness, and there was that in his singlemindedness and earnestness of purpose and general manner of walk and conversation which commanded respect and inspired affection.

I shall be glad if you will convey my sincere sympathy with his family in the great bereavement.

Very sincerely, yours

ROBINSON SOUTTAR.

To Babu Haridas Pal.

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20, Old Court House Street,

Calcutta 1st August, 1884.

Dear Sir,—I beg you will accept and convey to the relatives of the late Hon'ble Kristodas Pal, C.I.E., the deep and sincere regret with which I heard of his early and lamented demise.

I have had the honor to be associated with your respected Father at the Municipal Council and at the Bengal Legislative Council, and with all who knew him, have shared in the profound respect and admiration his distinguished talent and ability have always commanded.

I regard his death as an irreparable loss both to the Indian and European Community of this city, and as a friend I mourn his early removal from the scene of his valuable labours. Accept, dear sir, my profound sympathy and condolence with your loss, and believe me.

Yours sincerely,

J. E. CAITHNESS.

To Babu Radha Churn Pal, Calcutta.

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*Hindu Patriot, 18th August, 1884.*

At the Legislative Council of India held at Simla the Viceroy spoke as follows :—

“Before we proceed to consider the business upon the list before us, I am sure my honourable colleagues will allow me to express my deep regret at the lamented death of Rai

Bahadoor Kristodas Pal, which has taken place since the last meeting of the Legislative Council. By this melancholy event we have lost from amongst us a colleague of distinguished ability, from whom we had on all occasions received assistance, of which I readily acknowledge the value. He has been taken from us in the prime of life, when his powers were at their best, and we might have hoped he would still, for many years to come, have been permitted to devote himself to the service of his country with the same energy and patriotism as had hitherto marked his career. Mr. Krisiodas Pal owed the honourable position to which he had attained to his own exertions. His intellectual endowments were of a high order, his rhetorical gifts were acknowledged by all who heard him, and were enhanced, when addressing this Council, by his thorough mastery over the English language. He will long live in the remembrance of his countrymen and it is with feelings of sincere sorrow that I pay this last tribute to the memory of one who was so well entitled to be regarded as a worthy representative of the intellect and eloquence of the race to which he belongs."

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At a General Meeting of the Indian Association, held on Saturday, the 2nd August last, the following Resolution was adopted :—

"That this meeting desires to place on record its sense of deep and sincere grief at the lamented death of the Hon'ble Kristodas Pal, who by his fervent zeal and untiring devotion to the interest of his country, in union with talents of the highest order, rendered services so conspicuous to the cause of the political advancement of the people, that his loss is felt a public calamity, affecting all classes and all sections of the

community, who join in one common tribute of respect to the memory of so distinguished a patriot and so zealous a champion of the rights of his countrymen."

"That this meeting directs that a copy of the foregoing resolution be forwarded to the family of the Hon'ble K. D. Pal, with an expression of its deep sympathy at the irreparable loss they have sustained."

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We have received the following from the Honorary Secretary of the Bali Sadharani Sabha :—

"At an extraordinary General Meeting of the Bali Sadharani Sabha held on the 3rd August, 1884, the following Resolution: were unanimously adopted :—

"That this meeting desires to place on record its deep sorrow at the untimely death of Hon'ble Rai Kristodas Pal, Bahadur, C.I.E. In him India has lost one of her noblest and worthiest son, and the loss is simply irreparable. Mourning this calamity in common with the whole of India, the people of Bali have especial reasons to lament the loss of one who was one of their best friends, who powerfully advocated the cause of the formation of the town into an independent municipality on the principles of Local Self-Government, and who though occupying so exalted a position, was ever ready to give his time and thought to their humble affairs.

"That a copy of the above Resolution be forwarded to the bereaved family in condolence with their great sorrow."

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A public meeting of the students of Calcutta was held at the theatre of the Hindu College, to give public expression to their heartfelt sorrow to the untimely death of the Hon'ble

Kristodas Pal, Rai Bahadur, C.I.E., Dr. D. B. Smith was in the chair, and there was a large attendance of students. The following Resolutions were adopted :—

1. "That this meeting desires to place on record its profound grief and express the sense of irreparable loss that the country has sustained at the untimely death of the Hon'ble Rai Kristodas Pal, Bahadur, C.I.E., whose eminent services in the cause of the moral and political advancement of the people will ever endear his name to his countrymen."

11. "That this meeting, being of opinion that steps should be taken to perpetuate the memory of so distinguished a patriot, resolves to co-operate with any public movement that may be set on foot with this object in view, and requests the Committee of the Students' Association of Calcutta to place themselves in communication with any Committee that may be appointed by the public in this behalf, and generally to take such other steps that may be deemed necessary to give effect to these resolutions."

The following is a correct Report of Dr. Smith's speech in *memoria* Rai Kristodas Pal Bahadur :—

"Gentlemen,—I think it is incumbent on me to make a few remarks before this meeting is dissolved. In doing so, I will not detain you long. Some one once observed that life is very short, and therefore public speeches ought not to be very long. I will try to act up to the wisdom of the remark ; the more readily because much that has been already said this evening is accurately expressive of my own sentiments. But I cannot forget that the late Kristodas Pal was my friend of 20 years ; and I am therefore glad—perhaps I should more truly say I am sad—at having this opportunity of paying tribute to his memory. It became my painful duty to assist

in ministering to his wants during the last six weeks of his life. I can assure you, gentlemen, that when mortal disease weighed most heavily on him, and when his trials were greatest, he displayed calm resignation and a fixed trust in Divine Providence. To such a man death could be no King of Terrors. Kristodas Pal was essentially a man of high aims and of generous motives. He had a solid intellect, with many good qualities of mind and heart. He was particularly distinguished by an intense and noble enthusiasm, by rectitude of purpose, and by a perseverance which nothing could deflect. He was dignified, high minded, and truthful—for *Truth's sake*. Ever faithful to the promptings and calls of duty, he accurately realized the responsibilities, public and private, of his position in life, and he very faithfully acted up to them.—It has been said that the intellects and lives of men may be compared to rivers. If it be so, I should feel inclined to liken his to the Hughly,—it being calm, broad, deep and powerful. He was, as you know, a shrewd political writer and an honest journalist, with a judgment which guided him safely through many difficulties. But, above, and beyond this, he was most worthy of admiration in the privacy of his home. There one could see how simple were his habits, how pure his spirit, how gentle and affectionate his nature. It was, I have reason to believe, his intense love and reverence for his aged mother that made him set aside all ideas of ever-going to England. I have spoken of *what he was*, and it may be instructive to think of *what he was not*. He was no visionary or wild theorist. He was not like the American sailor who, with blind enthusiasm, threw himself from the mast-head of a ship—exclaiming “I die for General Jackson !” Kristodas had always a definite and practical object in view and worked towards the attainment of it in a steady, determined way. He did not care to display what has been called a mere “scatter-brained cleverness,” nor were his thoughts made up of that

"loose and friable stuff," upon which no good or useful superstructure can be raised. There is another point well worthy of note ; He was not a slave to any degrading habit. I have spoken of what he was and of what he was not. We, next, naturally think of what he did. He dedicated his fine intellect, at the cost of comfort, ease and health, to the best interests of his country. With steadfast loyalty to the Ruling power and yet with deep patriotism, he strove to make his fellow-countrymen, good subjects and happy citizens. He observed, studied and criticized the events and men of his day, in no captious spirit, but with calmness, moderation and good faith. He succeeded in gaining the respect both of Europeans and Natives,—and this without being servile to either. Indeed, not only did he command their respect, but also their esteem, good will and affectionate regard. Regarding Good and Evil, he seemed, in his heart of hearts to say, in the words of Frederick Denison Maurice :—"To one of these I will always cling, against the other I will fight for ever." Well then, gentlemen, there can be no doubt that his example is well worthy of imitation. You, my young friends, who in the flush of youth feel the stirrings of a noble ambition, may learn a great lesson from his life ; and I only hope that your education and talents may be turned to as good account as his were. You will do well to emulate his vigorous and useful career. The time will come when you will strive for positions of distinction and public usefulness—and your aspirations will not be fruitless if you only work, as he did, in a spirit of earnestness and truth. Those of you will be fortunate and happy indeed, who, in the future, can live as he did, unblameable and devoted to good works. When you think of him, remember that he was one who, in the words of our Christian Bible, kept himself "unspotted from the world," His death is a great loss to all of you and to the country generally. But his influence will continue for good, and we may say of him

that he is "gone not fotgot—passed, not lost." I feel constrained to express the same sentiment in the words of the finest Elegaic poem in the English language—in the beautiful words of Milton, with which perhaps your studies have made some of you familiar :

"Weep no more,  
For Lycidas, your sorrow, is not dead,  
Sunk though he be beneath the watery floor :  
So sinks the day-star in the Ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new spangled ore  
Flames in the forehead of the morning sky,  
So Lycidas sunk low, but mounted high.

We have heard, I dare say, of the Scandinavian Valhalla, or palace of Immortality : and some of you may have read of the splendid gallery of sculpture at Florence, which consists of statues of all most distinguished Tuscans, ranged in the *Portico degli Uffizi*, closely adjoining the finest Art gallery in the world. I hope, the time may come when similar Art treasures may be found in this country ; and whilst it is a fact that this city can boast of several masterpieces in sculpture, I should be glad, indeed, to see two marble statues placed near each other in College Square, facing the University Hall,—the one of Keshub Chunder Sen, the other of Kristodas Pal.

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*Englishman, 17th September, 1884.*

Sir,—I hope you will kindly allow me to mention, as briefly as possible, certian incidents conected specially with the early life of the late Hon. Kristodas Pal. They have not as yet been brought to light. They are interesting, and should be included in the biography of that much-respected individual

to render it complete. Although born of a humble family, Kristodas from his earliest days cared little for his low circumstances. With unequalled zeal and perseverance he prosecuted his studies in the school. Whatever works he read, he read them thoroughly. Never did he acquiesce in the views of a writer without scrutinizing them. At the age of 15, when a student of the Oriental Seminary, he joined a society styled the "*Calcutta Literary Free Debating Club*," at Rutton Sircar's Garden Street. Through his undivided exertions he raised the association to a conspicuous position. His essays and speeches always commanded respect and attention. He sometimes spoke for about an hour on a prescribed subject. On one occasion he displayed much wit and talent in his discussion on the most important question of the day, "The Russian War." His knowledge of politics even then commanded admiration. At his request Professor E. B. Cowell of the Hindu College, and Mr. William Kirkpatrick of the Metropolitan College, delivered addresses to the society, the former gentleman on "The History of Greece," and the latter on "Trial by Jury." In 1856, Mr. George Smith, Principal of the Doveton College, having intimated his intention of reading to the society a discourse on "The influence of country on the formation of National Character," Babu Kristodas for the members wrote a letter to the Reverend Alexander Duff, D. D., who had then just returned from his native country, to preside on the occasion. Myself, as assistant secretary of the society, and Babu Kristodas, waited down-stairs at the residence of the Rev. Doctor to receive his reply, which was as follows :—

—————Buildings,  
March 5, 1856.

Dear Sirs,—It will afford me much pleasure to respond to your request. Kindly, then, let me know the time and place of meeting that I may arrange to be present.



I rejoice in every movement calculated to awaken and direct the intelligence of the people of this land.

Discussion on important subjects conducted in the point of fairness and candour, cannot fail to contribute to this desirable end.

Yours very truly,

ALEXANDER DUFF.

On the appointed evening, after Principal Smith had finished his lecture, and Dr. Duff spoken at some length on the occasion, Babu Kristodas assailed the reverend gentleman, touching on one or two points of his statements. The audience had been surprised to observe a beardless boy thus to boldly contradict so profound a scholar and an orator as Dr. Duff. Babu Kristodas had read and heard of the fame of Mr. George Thompson as an abolitionist and a great orator, who evinced a lively interest in the political reformation of India. On learning that he had again come to Calcutta, he with other members of the club resorted to his residence in Park Street, and handed over to him a letter drafted by himself for the secretary, requesting him to deliver a lecture to the society. Mr. Thomson orally replied to the following effect :—It was not his province here to deliver lectures in society as theirs, held as it was in an obscure part of the town. If they required such for their improvement, they should call on the Professors of the Doveton College or some other educational institution, as they were the best individuals to serve them with a good literary treat. His object was to redress the political grievances of India. If they wanted to do substantial service to their country, they should carefully read Taylor's History of British India, and closely watch the proceedings of the Government every moment. Then let them inform him

how and what they feel, and what they required him to do. Let them eventually call a meeting at the Town Hall, and he would gladly be at their service. Babu Kristodas was highly rejoiced to hear whatever fell from lips of the great orator. On his way home he pronounced him to be a very able man—one with whose views he entirely corresponded. It was Babu Kristodas who suggested the Calcutta Literary Free Debating Club, that a letter, conveying thanks to the British Government for the suppression of the Mutiny of 1857, should be drawn up and forwarded through the British Indian Association. He himself, for the secretary of the club, drafted the letter. It extended to about three pages of foolscap. It was so well written that Babu Issur Chunder Singh, the then Secretary of the British Indian Association, replied to it, thanking the Calcutta Literary Free Debating Club for its valuable suggestion, and promising to carry out the proposal without delay. The copy of the excellent correspondence may be found, if required, in the archives of the British Indian Association. Babu Kristodas attended almost all the meeting of the club, drew up the proceedings of every special Meeting, and the annual reports of the society, and had them published. These reports he circulated to almost all the editors in the town for review. His memory was so wonderful that he put up all the remarkable speeches almost *verbatim*. The way in which they had been written spoke much of his abilities. In fact, he was the life and spirit of the society. He had been to the Calcutta Literary Free Debating Club in his early years, what he was to the British Indian Association in his latter days. He visited associations established in different parts of the town. Amongst them, the "Perseverance Society" was conspicuous. The Calcutta Literary Free Debating Club had eclipsed all of them through the noble efforts of Babu Kristodas. Rule 14 of the club ran thus :—"Every member is to pay one rupee and eight annas as an annual subscrip-

tion." Babu Kristodas was sorry that he could not afford to pay it; nevertheless he had been exempted from the rule as special case in consideration of the benefits the society received at his hands. Once he intimated his intention of parting from the association, though most reluctantly, when a member spoke to him in disrespectful terms on the subject. The matter had, however, been settled to his satisfaction. The Calcutta Literary Free Debating Club had ceased to exist a few days after Babu Kristodas had joined the British Indian Association, when he gradually gave up all his connexion with it. It will not be uninteresting to mention how Kristodas came in contact with the press first during his boyhood. Babu Gopauldas Sett, secretary to the above club, enlisted himself as a subscriber to the Hindu Patriot from the date of its birth in 1863. This paper Babu Kristodas read, carefully every week, and valued much its contents. Once the said secretary had put some few lines in it in the form of a letter regarding the establishment of the Society. This excited the emulation of Kristodas. He at once commenced putting down his thoughts in the *Englishman*, the *Morning Chronicle*, the *Citizen*, the *Bengal Harkaru*, the *Hindu Intelligencer*, and the *Hindu Patriot*. Another circumstance tended more to bring about his connexion with the press. He had learnt that Babu Khetter Mohun Mittra, President of the Club, was a reporter, and used to receive not only some of the newspapers *gratis*, but money also for his contributions. Once at the instance of the said Babu, I reported certain matters to the *Morning Chronicle*, for which the proprietor of that paper granted me a copy of it *gratis*, directing me to write often. Having been informed of this, Babu Kristodas, by the same method, procured not only the *Morning Chronicle* but the *Citizen* also as *gratis* papers, and was promised to be paid for his contributions. Hence his encouragement in writing for the press grew more. But he was more fond of

the *Hindu Patriot*. Accordingly, he wrote an article for it, and laid it before the then Editor, Babu Hurrish Chunder Mukherji who had been highly pleased with the thoughts of the writer. The article appeared in the *Hindu Patriot*. It was undoubtedly a glorious day for Kristodas. His joy knew no bounds. The learned native politician of the day took Kristodas to be a genius, and thought he would be able to do much for his country, if God spared him.

At Kansaripara, in a lane now styled after his own name, was situated the former but the humble residence of Babu Kristodas. There in the outer apartment in a 'khapprel hut on a 'tucktaposh' spread over with a worn out mat, where the rays of the sun peeped through the crevices of the thatched roof, he was often seen pouring over his books or writing articles for the press. The implements of his writing, on account of his humble position, were indeed very inferior in quality. High and noble as his mind was from his infancy, he kept himself satisfied that they would as much serve his purpose as the best of stationery. His object was to improve, and do good to his country. Little did he therefore attend to matters of so paltry a nature. What could be more striking, more pleasant, than to observe an individual of that position in his early days, commanding as he did, when he had grown up, the intellect and opinion of almost the whole of the landed aristocracy of Bengal, including 'Maharajahs', 'Rajahs' and 'Nobles', tendering his advice to the Government, in respect to multi-farious questions connected with the country to which it pleased Providence to give him birth ?

Kristodas once saw me reading a certain number of the 'Calcutta Review'. He observed that the perusal of such books could not render knowledge solid. He pointed out to me what books should be perused and how they were to be read. The arguments and views of the writers had to be

thoroughly sifted before they were taken as correct. He also added that constant intercourse with individuals of superior intelligence, position and character, was one of the best passports to one's rise and progress in the world. To see such a young lad speak in the above strain not unlike a wise man of two score years and ten was indeed a marvel. There remains little doubt, however, that by the strict adherence to these principles, Babu Kristodas rose to so great an ascendancy.

When a member of the Calcutta Literary Free Debating Club, Kristodas used to attend an extra class open in the Parental Academic Institution under the supervision and tutorialship of the Reverend Mr. Andrew Morgan and afterwards of Mr. George Smith. Very early in the morning, at 4 a. m., he used to rise, call on others of his comrades, and start together for attending the above class. This he did continually for about two years. Although his coadjutors had been exhausted, and had expressed sometimes their displeasure towards him for calling on them so early, thereby disturbing their rest, he did not seem to grudge at all in the matter. On the contrary, with unremitting zeal did he continue to pursue after his worthy career even alone in the morning. The perseverance of Kristodas in his attempt for study really commanded admiration.

At the age of nine or ten Kristodas used to sit on a tree which stood near his old abode. His fellow-comrades he addressed as his soldiers, and himself as their king or commander. Men of intelligence who perceived him thus remarked that his features apparently bore the stamp of his future greatness.

The above is a true picture of his early life for the most part in its prominent features. In later years, after he had become a Member of the Bengal Legislative Council, he had

always declared that he was no more than a beast of burden. He regretted much that few of his countrymen took an active part in the welfare of their country. They had cast the whole burden upon him, knowing well that they could not procure another who would take it up so spontaneously. Nevertheless he performed all tasks with an ardent spirit and a cheerful heart.

Last year, when the question for the formation of a National Fund was mooted, Babu Kristodas had been abused, vilified, and censured by the promoters of the Fund in consequence of his adverse opinion on the subject. They considered him their adversary, the organ of the zemindars only, and one who not only always tried to take the lead in every moment but had the presumption to think that without him nothing could be done. A greater misconception, said he, did not exist. It was far from his view to take a prominent part in a measure tending to the good of the country. The lead and the influence were conceded to him by the Government and the people themselves. When the administration of the Municipal affairs of Calcutta was placed in the hands of the old triumvirate, the then Lieutenant-Governor of Bengal asked him to nominate the best and worthy men of the town to the Corporation. He did so, but excluded his own name from the list. By the authority himself the omission was, however, supplied. Hence it would be observed that he did not ask to be consulted on the occasion, nor was he willing to take a foremost action in the matter. The honor was thrust upon him, and he could not but accept it.

Kristodas did what a patriot should do. Whenever any grievance had been felt, he nobly and strenuously fought to have it redressed. His exertions in such matters deserve encomium. Once he drew up two memorials, but at different times, one against the reduction of the Durgah Pujah holidays, and

another praying for the reduction of military expenditure and the abolition of the Imperial License Tax. How far he took an interest, and how zealously he worked in the matter, will be perceived from the letters appended below :—

B. I. ASSOCIATION.

*The March 7, 1878.*

My dear Buddon Babu,—I send herewith a copy of the petition to Parliament. I shall feel obliged, if you will kindly circulate it amongst your neighbours and friends for signature. As the petition must be sent in at once, I shall feel obliged by your kindly lending your co-operation and getting the signatures as speedily as practicable.

Yours sincerely,

KRISTODAS PAL.

TO BABU BUDDON CHUNDRO SETT.

*British Indian Association Rooms,  
18, British Indian Street, Calcutta,  
4th September, 1879.*

My dear Buddon Babu,—I beg to send you a copy of the memorial against the reduction of the Durga Pujah holidays, and shall feel obliged if you will kindly circulate it for signature. As the question is likely to be disposed of by Government without delay, I would request the favour of your returning your copy before the 20th instant. An active exertion in this matter is solicited.

Yours sincerely,

KRISTODAS PAL.

## TO BABU BUDDON CHUNDER SETT.

When I was attacked with asthma and obtained leave from office, Babu Kristodas addressed me as follows :—

*Calcutta, August 24, 1881.*

My dear Buddon Babu,—I am very sorry to hear that you have been suffering from asthma. You want rest, and I am glad that you have taken privilege leave. It affords me great pleasure to learn that you are now much better, I wish you could take a change. I have often found that change of climate does much good. I hope you will take care of yourself. Old friends are one by one dropping off. As long as I live, I pray to God that those who are dear and near to me may be spared to me.

Yours sincerely,  
KRISTODAS PAL,

## TO BABU BUDDON CHUNDRO SETT.

The above vividly shows how much he felt for those with whom he associated. It speaks volumes as to his kindly feelings and love towards them. The late Rai Hurro Chunder Ghose, a Judge of Calcutta Small Cause Court, took a fatherly interest in Kristodas from his boyhood, for he perceived in him germs of his future greatness. Babu Kristodas could not, therefore, repay his dues to that respected gentleman in a better shape than by assisting his son, Baboo Protap Chunder Ghose, to obtain the enviable post of District Registrar of Calcutta, although there had been many other more qualified candidates in the field. This evidently proves that, amongst other qualifications, Babu Kristodas had also had a grateful heart, one of the noblest qualities that a man should have. It is believed that Babu Kristodas could have lived a few



days longer had he not commenced practising ablution in the river very early in the morning from November last. In that respect as well as in his own over-exertion without minding the gradual prostration of his health, he, no doubt, committed a grave mistake. His constitution had already been prostrated by diabetes, and had greatly been affected by hard and excessive work, especially on the Rent question. He was never accustomed to bathing in the river. It was, therefore, not surprising that his shattered constitution could hardly cope with coldness of ablution in the rivers very early in the morning and the exposure of a wintry dawn. He had practised bathing in the river till the beginning of May last, after which he was laid up, and in a few days, to the regret of all, reduced to ashes. Nevertheless, it was all the will of Providence. To use the Scriptural language, the Lord hath given, and the Lord hath taken away! In fact, the whole career of life of Kristodas is one of intense and varied interest, abounding as it does with noble precepts. It should be written in letters of gold. He was more than a Ram Gopaul Ghose or a Hurrish Chundra Mukerjee—nay, any native who shed a lustre in society, or had been conspicuous in his advocacy to the cause of the country, and the service of the Government. In the muster roll of representative men of this land, of individuals whose names are conspicuous in movements calculated to advance the welfare of India, a very prominent place should unquestionably be assigned to the late Hon. Rai Kristodas Pal Bahadur, C. I. E.

The meeting to be held in his honour for the acknowledgment of his valuable services, and the determining on some sort of memorial for the perpetuation of his illustrious name, has been postponed, it is believed, till the return of all the big officials from the hills. It is hoped that the meeting will muster strong, such as has never been witnessed, and will be attended by all classes of the community, and that His Ex-

cellency—Lord Ripon—the Viceroy and Governor-General of India, will be solicited to preside on the occasion. Among other memorials, I would propose two marble statues of the Hon. Kristodas Pal ; one to be placed in the lane styled after his own name on the very land where he was born, and another posted in a conspicuous part of the town.

### BUDION CHANDRO SETT.

*No. 17, Noyanchand Dutt's Street,  
Calcutta, the 15th September, 1884.*

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*Extract from the speech of Lord Ripon delivered on 9th December, 1884, in reply to the address presented by British Indian Association.*

I have mentioned the name of the late Rai Bahadur Kristo Das Pal, and I must avail myself of this opportunity to express my deep regret, which I am sure is shared by every one here present, at the untimely death of that remarkable man, who, by his talents, by his eloquence, and by his public spirit, had earned for himself a high place in the respect and esteem of men of all classes and opinions, and before whom we have hoped that there lay many a long year of public usefulness and increasing honour. But, it pleased God to ordain otherwise, and I can therefore only upon this occasion join with you in lamenting the loss of one whose assistance to the Government was so highly valued, and to whom his countrymen owed so much. And, as I have alluded to the loss which India has sustained by the death of one of her own sons, I may perhaps be permitted to remind you that she has recently been deprived of another true and earnest friend and that by the death of Mr. Henry Fawcett.

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## A HINDOO HERO AND STATESMAN.

TO THE EDITOR

Gloucester, August 19, 1884.

Dear Mr. Editor,—You last week reported some judicious remarks made by Mr. Cropper on the cost of the Indian Civil Service, and the severity with which that cost presses on native India. Will you permit me in connection with an event of singular mournfulness, to show something of the material which India possesses for managing her own affairs? I refer to the death of the Honourable Kristodas Pal, editor of the *Hindu Patriot*, and one of the wisest, ablest, and most fearless men of whom India has any knowledge. The sad intelligence came to England by this week's mail, and I am sure I am not going too far when I say that it is an event of national importance, to us, as well as to India. I do not say merely that this great and good man will compare with any of his own countrymen. I say that he will compare with any man of India or of England, whom India ever knew. He was not of high birth or caste; yet at the early age of 22 he became editor of the journal which from that day for 23 years bore the impress of his powerful individuality. He died on the 24th July at the early age of 45, leaving a name which will, I think, be known and revered when those of many conquerors and statesmen of our own race are but myths to Native India.

His relation to the British Government and people was of the simplest character. "I believe," he in effect said, "that you can rule justly and well if you please. Do Justice to India and I am your friend. Do injustice to India and I am your opponent." He was made a member of the Legislative Council of Bengal in 1875, and last year he was raised to the

Legislative Council of India. He was also made Rai Bahadur. But he remained *the Hindu Patriot*. The Government acknowledged his rare merit. No Government ever could buy his eloquence, which was both conspicuous and practical, or divert him in the least from the path marked out by his own conviction.

The warm beautiful little preliminary tribute paid by the Editor of *Reis and Rayyet* on the 26th July is set out as below :—

“A great calamity has befallen the country ! The Honourable Rai Kristodas Pal is no more ! This melancholy event, which has spread a deep gloom over the land, took place at 11-30 a. m. on Thursday last. The loss is irreparable at the present moment, when the nation sadly needs his guiding counsel. A feeling almost of despair pervades the native community as it looks about for one who could worthily fill his place. His eminent abilities, varied experience, ripe judgment, and intellectual gifts, joined to a moderation and calmness which nothing could disturb or provoke into the slightest exhibition of intemperance, can hardly be met with in another. He was born to serve his fatherland, and to that service his whole life was consecrated. Devotion such as his to public interests can rarely be surpassed, while his probity and indomitable energy singled him out as the trusted political leader of the people for an unbroken series of years. Whether we regard him in the sacred relations of private life or as one of the foremost publicists of this day, he has left a bright example of gentle affection, warm sympathies, and enthusiastic public spirit which constitutes the rich legacy he has bequeathed to his country. In this sense, then he is not dead but yet alive in our midst. Still the heart seems lacerated, and the hand feels paralyzed as we pay this humble tribute to the memory of the illustrious deceased. For we

had known him intimately from his boyhood, and the old days recur to us with a painful vividness which prevents us giving a detailed obituary notice of him whose earthly career has been so prematurely closed. This we reserve for our next.

“Alas ! Kristodas ! *Requiescat in pace !*”

Such is the first portion of a tribute. It is worth notice that among all who deemed him in error in the cordial relations which he maintained with every Englishman whom he believed friendly to the people of India none accused him of disloyalty to India. When he was appointed to the first Council, and when he was raised to the higher one, and when he received the honourable title of Rai Bahadur educated India rejoiced. His honour and his fame were those of his country. I think it would be difficult to find a parallel to this in contemporary history.

He taught by his life, and leaves for our instruction another important lesson, if Christian England knows how to read it. His father and his mother, and a son and a daughter survive him. I know that some time ago when he seemed in danger of losing his father, he was almost heart-broken. His love for his parents, his wife and his children was simply beautiful. His friends confided in him unreservedly. His enemies knew that do what they might of injustice to him they were secure against the return of injustice. He struck, and struck hard and well for India. He rarely struck for himself, and never with vindictiveness, and never unfairly. His usual way of meeting personal attacks was by humour, and in the fewest possible words. In short, his honour, his integrity, his family life and his friendships were of the highest and purest. *Yet, he was not a Christian.*

He met the Missionaries on a principle as simple as that on which he met the Government. He claimed for them the utmost freedom. He demanded from them that they should

use no undue influences ; that they should not coerce, and should not buy converts. Grant him these conditions and Father Lafont, the devoted Jesuit, and Dr. Duff the devoted Presbyterian were alike his friends. Deny him these conditions, and he had for the man who bought converts the most resolute, the most unflinching and the most redoubtable opposition.

To the supporters of Zenana missions he in effect said :—  
 “Go where you can provided you go under true colours. If you enter the house of a Hindoo stating that you have come to make his wife a Christian, and you are allowed to enter on this ground, well and good. What I demand for my countrymen and countrywomen is that you shall not tell them that you have no proselytising object and then go to English meetings and boast that you have got in the thin end of the wedge.” The words here all mine. The ideas are those of my dead friend.

Everybody had justice and fairplay from this noble Hindoo. The Bishop of the English Church, the Catholic Archbishop, the Brahmo Unitarian, the Mahomedan, the followers of Auguste Comte ; the Baptist, the Methodist, the Tory, the Liberal, all had a share in his liberality provided there was on their part a sense of fairplay and an admission of the rights of other people.

His own faith he allowed no man to interfere with. He was a Hindoo of Hindoos. To say that he worshipped images would be absurd. No intelligent and educated Hindoo does that, at any rate in these times. That he worshipped God I know, though what idea exactly he associated with the term I do not know, and I shall not lament much if I never do. I am writing of a beautiful human soul, high above meanness of every kind, incapable of evasion, scornful

of subterfuge, capable of any self-sacrifice, reckless of any consequences to himself when he stood for the right. To apologise for such a man that his faith was not this or that would be to cast on his memory a dishonour which never shall be cast on it by me. "He was a good man !"

I will give you an instance of his generosity. The association of which he was secretary on one occasion published a report of more than usual importance, from his pen of course ; and he sent me a number of copies, with the request that I would distribute them and try to make them of some use. Well, I tried, but my failure was complete. I do not believe that I induced one editor to more than look at the title page—*India*. I had had occasion some time previously to go into the India Office, and a man (also a visitor) had met me at the entry holding out both his hands. I had done him some personal service as a journalist (on public grounds though) and he said a number of kind words in acknowledgement thereof. He was a big sort of a man in position, and on receipt of the pamphlets I said to myself—"Here is the chance that this big man wants to return a kindness." So I wrote to him. I had just such a reply as might have come from an animated icicle. I wrote to my friend (in effect) "Indeed I am very sorry, but I do not think I have done you one bit of good." His reply was one of the kindest thanks for my utter failure. He blamed nobody. Of course, the request was one of friendship purely ; I never "represented" the British Indian or any other association.

If I were attempt to sum up the influence of Kristodas Pal on his country and time, I should begin with the spirit of manliness which he has infused into the young men of India. He taught them that they are men, and that they possess a country of rich and hoary traditions and history. He encouraged them to their own efforts, while he at the same

time claimed for them their full share in the government of their own land. That he succeeded in much India knows, and will know better some day. Where he failed he has left a path on which others may succeed. He ought to have had more power, a still higher position. "We English," Carlyle wrote, "find a poet, as brave a man as has been made for a hundred years or so, anywhere under the sun. . . .

We, taking due counsel of it, set the man to gauge ale-barrels in the Burgh of dumfries; and pique ourselves on our 'patronage of genius.'" These words very slightly altered might apply to Kristodas Pal. There was no reason in himself why he should not have been Finance Minister or Lieutenant-Governor of Bengal. He has no crotchets, or theories but was eminently practical. His mastery of detail was acknowledged. His clearness of expression was remarkable, both as a speaker and a writer. He was no opponent of the British Government, but its friend and supporter in all good things. There was nothing of the "Irreconcilable" in his nature. In fact he was a Statesman. Yet after all he only gauged ideas for an India Office which sits in London, and we "'pique ourselves' on our patronage of genius." This may do for time, but it will not do perpetually. One man like Kristodas Pal is of greater permanent value to India than all our Civil Service, able as are many of the men whom it includes. In this brave and loyal Hindoo gentleman—loyal in every act and relation of life—England has lost a powerful friend. It would become her well, and would be to her high interest, to preserve his memory in some method of every day life. In another sense, deeper and more stable than any dynasty or raj, his name will remain beloved by the land that bore him; revered by all men who can revere true worth. I do not think it would be easy to convey in canvas or on stone even the most noticeable features of his character. I have a photograph which gives admirably one phase of that character—his saucy indepen-



dence, his ever-ready manly defiance. But another phase certainly is not less important—that of the kindly sympathies, the great forbearance, the well-spring of affection which endeared him to all who knew him. If any artist could unite the two, India might have the pride and glory of pointing her youth to Her First Great Tribune.

I am yours truly,  
JAMES ROUTLEDGE.

*Kendal Mercury & Times.*]

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PUBLIC MEETING IN HONOR OF THE LATE  
HON'BLE KRISTODAS PAL,  
RAI BAHADUR, C.I.E.

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A crowded and most influential public meeting was held at the Town Hall, on Saturday the 10th of January, 1885, at 3-30 p. m., to consider the means of perpetuating the memory of the late Hon'ble Rai Kristodas Pal Bahadur, C.I.E. Upwards of 2000 persons, composed of the representatives of all sections of the Community, both European and Native, were present. His Honor the Lieutenant-Governor was in the chair.

Among those present we noticed the following noblemen and gentlemen :—

Sir Richard Garth, Hon'ble J. Gibbs, Hon'ble C. P. Ilbert, Hon'ble H. J. Reynolds, Hon'ble Robert Miller, Hon'ble W. W. Hunter, LL. D., C. I. E., Sir Steuart Bayley, H. L. Harrison Esq., Hon'ble Mr. McDonnell, Hon'ble Justice Beverley, Hon'ble Justice Tottenham, Hon'ble T. M. Gibbon, Mr. S. E.

J. Clarke, Mr. Henry Bell, Mr. Geo. Irving, Mr. J. Ware-Edgar, Mr. C. E. Buckland, Rev. C. H. A. Dall, Dr. D. B. Smith, Dr. Sanders, Mr. G. L. Sykes, Mr. Harvey, Manager, Paikpara Estates, Mr. A. H. Wallis, Mr. H. Pratt, Mr. C. H. Reily, Mr. A. E. Caddy, Mr. and Mrs. Howard Vincent, Mr. G. F. F. Watkins, Mr. R. Turnbull, Mr. J. Fergusson, H. H., the Maharaja of Durbhanga, Maharaja Sir Jotindro Mohun Tagore, Maharaja Narendro Krishna, Raja Harendra Krishna, Raja Poorno Chunder Singh, Rai Budreedas Bahadur, Hon'ble Rao Saheb Vishyanath Narayen Mandlik, Hon'ble Peary Mohun Mookerjee, Hon'ble Kumar Baikanto Nath Dey, Hon'ble Rai Jai Prakash Lal Bahadur, Prince Furrokh Shah, Nawab Abdool Luteef, Babu Joy Krishna Mukerji, Mt. B. L. Gupta, Nawab Mir Mahommed Ali, Moulvi Kabiruddin Ahmed, Mr. Manackjee Rustomjee, Mr. H. M. Rustomjee, Mr. O. C. Dutt, Babu Damoodar Das Burman, Babu Charoo Chunder Mullick, Syed Amir Hossain, Babu Saligram Singh, Dr. Kanye Lal Dey Bahadoor, Babu Doorga Goti Banerji, Dr. Lal Madhub Mookerjee, Moulvi Ahmed, Bapu Amarendra Nath Chatterjee, Babu Kristo Behary Sen, Babu Sham Churn Law, Babu Gonesh Chunder Chunder, Babu Koonjo Lal Banerjee, Babu Preo Nath Dutt, Mr. Abdur Rahman, Dr. Mahendro Lal Sircar, Babu Shama Churn Lahiri, Dr. K. G. Sircar, Hon'ble Justice Romesh Chunder Mitter, Dr. Rajendralal Mitra, Babus Rajkumar Sarvadhikari, Surendranath Banerjea, Seetanath Roy, Jadunath Pal, Nundolal Mullick, Jogendranath Ghose, Tarapodo Ghose, Kumar Surendranath Dev, Babus Umakaly Mookerjee, Bejoykissen Mukerji, Hury Mohan Bose, Kumar Harendranath Tagore, Babus Hurronath Roy, Protap Chundra Ghose, Nobin Cunder Mukerjee, Durgā Churn Law, Kumar Barendranath Tagore, Babus Denonath Ghose, Gopal Chunder Mookerjee, Bisumbhor Moitra, Setol Chunder Mookerjee, Jogendra Chunder Acharji Choudhury. Niranjon Mookerjee, Pundari-

kakho Mookerjee, Prosad Das Dutt, Sarat Chunder Ghose, Ganendro Chunder Ghose, Kedar Nath Dutt, Dr. Gurudas Bannerjee, Babus Lalmohun Das, Radharomon Mitra, Dr. Ramdas Sen, Babus Sarat Chunder Mullick, Surendanath Pal Choudhury, Mahatap Chunder Mullick, Kalydas Ganguly, Girija Bhusan Mookerjee, Jagodish Nath Roy, Ombica Churn Roy, Boikant Nath Bose, Gobind Chunder Dutt, Girish Chunder Roy, Hem Chunder Roy, Annund Kristo Mullick Kalicadas Dutt, Cooch Behar, Bulloram Mullick, Cooch Behar, Patitpabon Sen, Kally Nath Mitra, Preonath Ghose, Mohendra Nath Das, Kanylal Mookerjee, Prankristo Mookerjee, Jagot Chunder Roy Choudhury, Sreenath Chunder. Kumar Ramendr Krishna, Babus Chundy Churn Singh, Gopal Chunder Sett, Kalidas Soor, Probode Chunder Mullick. Hem Chunder Mullick, Becharam Chatterjee, Rai Dwarkanath Mukerjee, Rai Debendra Nath Mukerjee Bahadur, Babus Chuni Lal Mittra, Shib Chunder Boral, Tincowry Dutt, Kissory Mohan Mukerjee, Durgadas Nag, Sham Lal Pal, Raja Sattyanund Ghosal Bahadur, Kumar Ramessur Malia, Hon'ble Mr. Amir Ali, Babu Ramanath Ghose, Pandit Mahesh Chunder Nayaratna, Babus Nabin Chunder Pal, Moony Lal Kandwal, Nilmony Mitra, Kumar Denendro Narain Roy, Boly Chand Sing, and many others.

Mr. G. E. Keith, the Sheriff, then opened the meeting in the following terms :—Your Honour, Maharajas and Gentlemen,—I have the honour to open this public meeting which has been convened in compliance with the requisition addressed to me as Sheriff of Calcutta. The object for which we are met here to-day is to do honour to the memory of one to whom honour is so justly due, whose life was literally *sans peur et sans reproche*, and whose death we still so lament. The requisition is signed by all classes of society, showing how wide-spread the feelings of sorrow are as to the worthy

and noble man taken so suddenly from our midst. The various resolutions which are placed before you, detail the manner in which it is proposed to perpetuate the memory of the Hon'ble Kristodas Pal Bahadur. I now propose that His Honour the Lieutenant-Governor take the Chair. (Applause.)

His Honour The Lieutenant-Governor (Sir A. Rivers Thompson) said:—Sir Richard Garth and Gentlemen,—The object of our meeting here this evening is to formally place on public record our sorrow at the premature death of a distinguished citizen of this city, and to devise some means of perpetuating his memory in Calcutta. Perhaps, I may be allowed to mention that after the death of Rai Kristodas Pal Bahadur many of his friends were desirous at once to call a meeting for the purpose to which I have alluded. It was found, however, that in consequence of the absence of the Government of India from Calcutta, and for other reasons, that there were then many gentlemen away from Calcutta who were anxious to take part in such a movement; and upon consideration, it was decided that it would be better to postpone the meeting till the cold season. Hence, it is now that, upon the very influential requisition to the Sheriff of Calcutta, this meeting has been convened, and I am glad to see in this immense gathering testimony more direct than any speeches can afford of the value that attaches to the respect and regret connected with the memory of the gentleman whose early death we are met to deplore. I am not going to anticipate the speeches of those who are about to speak to the resolutions which are to be put to this meeting, but I cannot forbear taking this opportunity of expressing, in the very briefest words, my personal feelings connected with our deceased friend. (Hear hear.) Perhaps there are few European or English gentlemen in India now who had a

longer acquaintance with Kristodas Pal than I had myself ; and this I can assert, without fear of contradiction, that there was no matter of any great public importance, connected either with administration or legislation, in which the Government were more assisted than they were during the last 15 or 20 years by the independent and unbiassed sagacity and judgment of Kristodas Pal. (Cheers.) I recall his presence and speech as a member of the Legislative Councils, both of the Local Government and of the Supreme Government; I recall his prominent position in conduct of the Municipal affairs of this city; and beyond all these, I remember that, as the Editor of the leading Anglo-native paper in Calcutta, he exercised a wide influence for good in educating and enlightening the public mind on all great questions under public discussion. And then, too,—and this is, perhaps, his greatest claim on the sympathy of native gentlemen here,—as the life and soul of the greatest political association of this country, he did much—he did everything—by his vigour and his wisdom, to establish a political body—a political representative body, I should say—acting on sound principles, to guide and direct all on those questions which are connected with the land in Bengal. (Cheers.) India can scarcely afford to lose a champion of the character of Kristodas Pal, and I am sure I am saying what all of you here yourselves feel, when I say we do well to meet together to-day, to do him honour. (Applause.)

The Hon'ble the Chief Justice said : Sir Rivers Thompson and Gentlemen,—I feel, in responding to the call made upon me by our Hon'ble Chairman, that I am rather appropriating an honour which should fall upon some one of the distinguished native gentlemen whom I see around me. Gentlemen, who, I need hardly say, knew our lamented friend far better and longer than I did, who watched his brilliant career, and who were associated with him in the labour and anxie-

ties of his most useful life, are far better able than I can be to propose to you a resolution which purports to express in as public and earnest a way as it can be expressed, the opinion which is entertained by this meeting of that great and distinguished man in whose honour we are here assembled. But I beg to express my thanks to my native friends for giving me this opportunity of paying a tribute, however inadequate it may be, to the memory of one to whom we all, I consider, both natives and Europeans, owe a deep debt of gratitude and respect. (Applause.) I should, I feel, abuse the trust which they have reposed in me by asking me to move this resolution, if I were to attempt to give anything like a history of the career of this great man. I will leave that to others, who are much better able to perform that duty than I am. For myself, I am somewhat apt to speak of men and things as I find them, and I would rather, on this occasion, confine myself, in what I may say with regard to our lamented friend, to what has fallen under my own observation. No one could have lived for these last ten years in Calcutta, as I have, without recognising in Kristodas Pal a great political leader of the native community, and, what is more, a true friend and faithful adviser to the Government of the country, (Cheers.) Devoted, as I believe he was, to the British Crown, and earnest, as he was, in his support of the British Government, he devoted his whole heart and soul to the welfare and amelioration of his countrymen. (Hear, hear.) He was, indeed, a true Hindoo patriot. (Cheers.) Even those who differed with him in opinion must must admire, I think, the talent, the energy, and the determination with which he always adhered to the course which he deemed to be right. (Hear, hear.) Gentlemen, this is neither the time, nor the place, in my opinion, to allude to political topics, or to the views which our lamented friend held on particular public question, and I am particularly anxious to avoid saying a single word in the

short address which I shall make to you, that would destroy the unanimity of sentiment which ought to prevail amongst us on this occasion. (Hear, hear.) But I hope I may be allowed to say that amongst the many distinguished men with whom I have had the honor of associating since I arrived in this country, I know no one who had a larger fund of information upon public matters, or who was more ready to discuss them freely, and temperately than our excellent departed friend. (Hear, hear.) To my mind, it was one remarkable trait in this man, the wonderful tact, the patience and the temper which he displayed under the most trying circumstances. However keenly he may have felt, however vigorously or eloquently he may have defended his own position in any matter, he could speak and write on the most burning questions, in the Council Chamber or in his journal, with an amount of good temper, and fairness, and moderation which was an example to all public men. (Hear, hear.) And there is another thing which I should like to allude to. I believe that few men in Calcutta, certainly in my experience, had more warm and fast friends than he had, of all ranks, amongst all classes, and in every section of the community. He was in and out amongst us on all occasions, at our social gatherings wherever native gentlemen were wont to be present. From Government House to the house of the humblest of us, he was always a welcome and an honored guest ; and at our public meetings, from the prize-givings at our schools and colleges to the great meetings in this hall for the most important objects, he was always ready, with his advice, his eloquence, and his purse, to assist us to the utmost of his power. (Hear, hear) For all that, we know that he was a strong party leader, he had strong party prejudices, strong party feelings ; but what I wish to call your attention to—and I do it at the conclusion of my address—is this, that he never allowed his party feelings, or his party bias, to interfere with his social relations, or with the performance

of his public duties. (Applause.) Gentlemen, I have been thus short in my address, and I have not touched upon certain topics which I might have touched upon, for the reason I gave you, that I considered I was not as competent to deal with these matters as the gentlemen who will succeed me. I trust I have carried out my intention and not encroached unduly upon the province of those who are to follow me. I will now ask you to pass this resolution :—

“That this meeting desires to place on record its sorrow at the untimely death of Rai Kristodas Pal, Bahadur. As a member of the Legislative Council, successively of Bengal and of India, as a Municipal Commissioner, as a Justice of the Peace and Honorary Magistrate, and as a public journalist, he rendered most valuable services to the community at large. His zeal, ability, and unremitting devotion to public duty earned for him the highest meed of praise. His rectitude of purpose, his philanthropy and amiability of disposition, secured for him the affection of all classes of the community. Gifted with rare intellectual powers, thoroughly familiar with the working of the British Indian Government, and cherishing an ardent desire to promote the well-being of his countrymen, he rendered invaluable services as a sound and highly-trusted interpreter between the governors and the governed. This meeting deeply deplores the loss which the community has sustained by his death.”

The Maharaja of Durbhangah seconded the resolution. He said :—Your Honour, Sir Richard Garth, Maharajas, Rajas and Gentlemen,—I should have much preferred that the task of seconding this resolution had fallen into other and more experienced hands ; but as a duty has been entrusted to me I have mournful pleasure in seconding it. There are many here who have been longer and more intimately connected with the late Rai Kristodas Pal Bahadur, than I have—men who have watched his career almost from the very begin-



ning, and associated with him in the numerous capacities in which he laboured for the public good, and earned the esteem alike of the rulers and the ruled. (Applause.) It is to me a melancholy recollection that I have had the honour of being associated with the Rai Bahadoor in the public functions which were the culmination of his political career, where indeed he died a victim to overwork. As a Member of the Legislative Council of India and a Member of the Select Committee on the Bengal Tenancy Bill, I can bear personal testimony to his zeal, ability, and unremitting devotion to public duty which, in the terms of this resolution, earned for him the highest meed of praise. (Applause.) The experiment of asking public bodies, like the British Indian Association, to nominate members for the Legislative Council of India, was a great step in advance in the path of political progress and a serious political experiment, upon the success of which depended the realisation of much of our future hopes. (Applause.) The hand of death has broken the seal of silence which etiquette places upon our lips when we have to speak of living personalities, and I believe I am only speaking the unanimous opinion of all sections of the community when I say that Kristodas Pal owed the distinguished position to which he was called by the unanimous voice of his associates, to the soundness of his reasoning, to his command of language, to his readiness of rejoinder, and graces of style, in which Rai Kristodas Pal could challenge comparison with any one of his distinguished fellow-members of the Council. The Legislative Council of India was, indeed, as I have said, the culmination of his public career. Not that he was not destined for the highest success, but he had reached this point when his parting time came, accelerated by his own devotion to public duties ; and there, as in the public functions which he had previously exercised, he afforded us the highest example, one which, I have no doubt, will furnish a very strong

argument for the political advancement of my educated countrymen. (Applause.) It is unfortunate for our country that our best men die so young, and that such mournful occasions as this—when we are met together to record our sorrow for the death of a distinguished ornament to the community, whose loss is simply incalculable—are so frequent. (Applause.) But the dictates of Providence are inscrutable and when the loss falls upon us, we can only do our sad best, and endeavour to discharge our gratitude to him, by erecting a suitable memorial which shall be a visible token of our gratitude. (Loud Applause.)

Mr. H. L. Harrison supported the resolution. He said :—Sir Rivers Thompson and gentlemen,—As in some sense representing this city, I have been asked to-day to support a resolution regarding one whose cradle was in Calcutta, and of whose distinguished and remarkable career it was also the arena, I would also add, gentlemen, that I do so the more readily, because I had the privilege for many years of being a personal friend of Kristodas Pal, and because I concur so cordially in the words of the resolution which I have to second. (Applause.) But Sir, in reviewing a career so varied, so dazzling, so distinguished as that of the Hon'ble Kristodas Pal, I feel it indispensably necessary that I should confine myself to those matters on which I may be said to have some personal knowledge. I will therefore, gentlemen, with your permission, only detain you for a few minutes while I speak about his connection with the Corporation, and more particularly about those singular gifts of writing and speaking which were the chief of those rare intellectual powers with which, as this resolution says, he was gifted (Applause.) More particularly, gentlemen, I would speak about that which impressed me personally the most of all—I mean his marvellous power of oratory ; and it is, perhaps, the more proper that I should ask you to let me dwell on this, because in this work-a-day life

which we Indians, and especially we Indian officials, live, there is perhaps some tendency to disparage, or at any rate, somewhat to undervalue the great importance of the gift of eloquence and oratory. (Hear, hear.) It has sometimes, gentlemen, been said that in the Corporation there is too much speaking, and too little work. As regards the Hon'ble Kristodas Pal, I am bound to say that I think that criticism is hardly just. It proceeds, gentlemen, to some extent on a misunderstanding ; upon an impression that the work which he had to do, or, which I may, perhaps, say we had to do, in the Corporation, is done in general meetings. Whereas, gentlemen, the work of the Corporation is done in its committees, which are as ten to one in number to its general meetings. At these committees the Hon'ble Kristodas Pal was, many of you well know, a most constant and assiduous attendant. You know that he never shirked the work of sitting round a table where ten or twelve gentlemen transact the business of the Municipality, or the general meetings, which most resemble a sort of court of appeal at which the few questions of special and greater interest, or the few questions in which it is known that the Corporation are divided, are discussed, and reconsidered. Sir, on such occasions as these, I think a person takes a somewhat narrow view of what is meet and fitting, who would deny to a prominent man such as was Kristodas Pal,—would deny to such a man, I say, the right to the place and the opportunity of using his powers of persuasion to convince his fellow Commissioners and his fellow-citizens of the propriety of adopting those resolutions which he thinks right. (Applause.) On such occasions, gentlemen, it is true to say that eloquence is an education in itself. In all communities, when the arbitrament of the sword has ceased, the appeal must be made elsewhere, and the appeal is made to the arbitrament of the pen and of the forum. It must be, it is a law of political life that at such times and as the people progress, those who possess those

powers, those who can write as Kristodas Pal could write, and, above all, those who can speak as Kristodas Pal could speak,—I say it is an indispensable law of political life that such men, who are the dispensers of what Homer well called “winged words,” should come to the front and take their place, and become a power in the land (applause); and I would say that it is as idle to ignore as it is blind to disparage such power exercised by such men. (Applause.) Amongst such men, gentlemen, Kristodas Pal was, as you well know, a veritable giant. (Applause.) Often, after being fascinated by his marvellous fluency in a tongue which might be called a foreign tongue to him were it not a tongue over which he possessed such a perfect command,—I say while admiring his marvellous fluency and powers of declamation, I have found it my duty afterwards, no less than my pleasure, to read again the speeches which he had delivered and to admire and study the wonderful skill, the art of concealing the art by which he would lead up his hearers step by step to the very points which he was prepared to make, by which he would succeed in imbuing his hearers with the enthusiasm which he himself felt, on the questions regarding which he was enthusiastic (applause): and lastly, to admire that faculty which he possessed—without which no one can fairly claim to be a real orator,—I mean that faculty of seizing such opportunities, as circumstances might present to divine, as if by a kind of inspiration, the sentiments of those whom he was addressing, and of seizing the precise moment of saying the precise word which would fan the enthusiasm of those he was addressing into a flame. Gentlemen, I have reserved to the last what I consider to be the highest praise due to him, a thinker, a writer, and an orator. I mean that he did what all writers and all orators unfortunately have not always done, that is, he fully recognised that these gifts are two-edged swords which can be used as well for the advance-

ment of that which is good, as also for the promotion of that which is evil. He felt that a person who possessed these gifts was bound to use them with discrimination, with judgment, and to take care that he did not make his power a means of causing the wrong to prevail. (Applause.) I remember, gentlemen, on one occasion particularly, being struck, when a subject was brought up for discussion on which I knew he was prepared to speak, on which he could have made, as I am well aware, a most telling speech,—a speech certain to have carried his audience with him. Well, I remember that, because before the time for that speech arrived he had seen reason to doubt whether he would be speaking on the right side, he exercised what I may not unfairly call the extraordinary forbearance of abstaining from making that speech, and foregoing that ephemeral reputation which he might have gained had he not done so. (Applause.) If, gentlemen, I were asked to say what special legacy he has left behind him to us, and especially to his countrymen, I should say it was that legacy of his moderation and his sense of responsibility for his actions. (Applause.) It is idle to shut our eyes to the fact that we live in stirring times, in an age when the old landmarks are passing away; when institutions which have resisted the wear-and-tear of centuries are at last melting away, and new forms of life, new forms of thought, are springing up, and around us, on every side, there is ferment; when national aspirations are growing up, and at such times it is inevitable that those gifted persons who possess the power of the pen and the power of the tongue, must come to the front and must become important influences in the land. There are some, I see around me, on whom we know that the mantle of the orator and the mantle of the writer has fallen; and it rests very much with them—perhaps more with them than with any one else—to determine whether these new forms of thought,

these new pulsations of life, shall be guided and directed into a fertilising stream of progress, or whether they shall become a flood of devastation and ruin. (Applause.) Such persons cannot too fully realise the responsibility which attaches to their work. They have a duty to perform which they cannot shirk; they have a responsibility which they cannot evade; and I cordially hope that they will take the example of the Hon'ble Kristodas Pal as their guide in the career which lies before them (applause), and, above all, that they will imitate his sagacity and his moderation, by which quality more than, I think, by anything else, he at the same time commanded the confidence of officials and non-officials, Europeans and natives (applause); that they will imitate that forbearance to which I have already alluded, by which he was enabled to forego the crude reputation which he might have gained from an ephemeral triumph, in order not to put obstacles in the way of those higher and more permanent ends which he set before him as his object. (Applause) It is only, gentlemen, in such a way as this that a man can earn, as the Hon'ble Kristodas Pal has earned in the judgment of us all, the consummate fame of a true Hindu Patriot. (Loud applause.)

The resolution was then put and carried.

Sir Steuart Bayley moved the second resolution. He said:—Sir Rivers Thompson and Gentlemen,—After the distinguished gentlemen who have already addressed you, and mindful as I am of the number of speakers that have still to come after me, I am sure I shall be doing right by making my remarks on this occasion as few as I consistently can. There are, however, some observations that I should like to be allowed to make in connection with the resolution in charge of which I have been put, and which, with your permission, I will now read. The resolution is “that subscriptions be

raised for the purpose of erecting a suitable monument to perpetuate the memory of the deceased." (Applause) I need not say that,—in the presence of this large and influential, assembly, the presence of which is sufficient testimony to the unity and I may say, to the universality of the sentiment that has prompted the callers of this meeting, I need not say that we are all united in the desire to commemorate, as well as lies in our power, the memory of our deceased friend. (Applause.) But the point which I wish now to ask your attention to is this, that, although it may be said that this memory, with or without a monument, would be sure to live in the hearts of his countrymen, amongst whose faults want of appreciation, or want of gratitude to their great men, has never been yet attributed to them (applause.)—although it is perfectly true that in their hearts his memory would live, yet your object, if I rightly interpret our sentiments, is to take advantage of the keenness of our feelings, while we still feel the recent loss upon us, in order that we may give a permanent and material effect to this sentiment by establishing something that shall be useful to the community, and that in so doing, we may afford an opportunity for the exercise to some extent of that spirit of self-sacrifice with which human nature has always loved to associate its deepest emotion, whether of joy or sorrow, of love or sympathy, or of helplessness. (Applause.) It is for this reason, and in connection, as I think, with this particular sentiment, that we propose to ask for subscriptions. I think there is much truth—truth to the noble side of human nature—in the sentiment of King David that he would not offer sacrifice of that which cost him nothing." (Applause.) So, Gentlemen, I do not hesitate to ask you for these subscriptions. He, whose memory we are here to commemorate, was one who, as has been already said, was well worthy of all the honour you can pay him. You have all read or have heard of his history ; you know how, by indomitable industry as a

youth and unfailing perseverance afterwards he raised himself from a humble position to one of the highest usefulness and influence in his country. You have all read and know the force and energy of his writings ; you have either heard, or have been made acquainted with, his rare gifts of oratory, of which my friend who has just sat down has told you (applause.) and to whose words I cannot add. You have also been told, and I can confirm the statement very strongly, how his advice was sought, not only by his countrymen, whose progress he assisted, whose cause he championed, whose rights he always insisted upon, but also by successive Governments, whose policy he frequently had to oppose, and whose action he had to denounce. (Applause.) It is not easy in a few words to find an explanation of such remarkable success. It is obvious that without great abilities to begin with, and without remarkable industry to second those abilities, such success would have been impossible. But though his abilities and though his industry were rare, yet they were not absolutely unexampled. But given those rare gifts, I ask, what were those peculiar qualities which enabled him to attain, and to maintain during all his life, an absolutely unique position, not only in the admiration of his countrymen, but in the respect, regard, and affection of all of whatever nationality, who came in contact with him. (Applause.) Well, gentlemen, I cannot pretend to offer an adequate explanation. In the course of the twenty years of my acquaintance with him I think the qualities in his character which principally struck me were—first, the admirable balance of his judgment ; and secondly, his thorough sincerity. By sincerity, I mean not only moral sincerity, which is the duty of every good man, but I mean also mental or intellectual sincerity (applause)—that quality which makes you feel, in talking to a person, that his opinion is the outcome of an independent mind, and not merely the outcome of foregone prejudice or passion.



(Applause.) To those qualities I may add a third, which has already been alluded to, and that was his unfailing temper. As I say, I have known him for twenty years, and have never failed to admire the extraordinary self-control with which, in fighting a winning or a losing cause, and especially in the latter, which is far the more difficult of the two, he never for an instant forgot himself, never said anything which he need be sorry for. (Applause.) The functions of a journalist, like those of a politician when that politician is the leader of an opposition—those functions, I say, are not in any country calculated to induce a particular suavity of manner, or a rose-water method of dealing with opponents,—still less is that likely to be the case when the leader of an opposition makes it—and has to make it—his business to urge upon foreign rulers the wider and wider opening of the door of progress, of enlightenment and representation, to his countrymen. This was the task to which Kristodas Pal devoted himself, and in the exercise of this task he succeeded, as you all know, in raising the *Hindoo Patriot*,—he succeeded in maintaining the position of the *Hindu Patriot* at the Head of the Anglo-Native Press. (Applause.) And not only that, but he attained, amidst universal applause, to a seat, first, in the Bengal Council, and afterwards in the Legislative Council of India. (Applause.) During all that time, his position, as I have said, was that of the leader of an opposition. His criticism was trenchant; his speech was certainly never wanting in effect, or force, or vigour; and in these capacities, no doubt, he gave very many hard knocks, for some of which I myself have come in. (Laughter and applause.) But I may say that he never lost the respect and admiration of his adversaries, and I think few public men can look back to more than a quarter of a century of public life, and find that they have so little to regret as Kristodas Pal in the way of attributing wrong motives, or in the way of reckless assertions, or in the way of personal

motives of any kind. (Applause.) Gentlemen. I must not detain you longer. It is not my business to preach you a sermon, but I think and trust that you will all feel that the life and example of Babu Kristodas Pal is a possession to his countrymen,—a possession which they will always cherish, and that they will imitate, not only his success, but also his example both in regard to his industry, to his sincerity, and to his self-control ; and I trust that amongst you his memory will linger, as the after-glow which still illuminates the western sky when the sun itself has sunk below the horizon. (Loud applause.)

Prince Furrock Shah seconded the resolution. He said :—Your Honour and gentlemen,—It is a pleasure to me, though a sad one to take part in the proceedings of this meeting. As a personal friend of the late Rai Kristodas Pal Bahadoor, I entertained a true regard and respect for him. For his sentiments were broad and catholic, and he was a sincere friend and a well-wisher to the Mahomedans. (Applause.) Before, therefore, I second the resolution with which I have been entrusted, I may be permitted to express, on behalf of the Mahomedan community, whom I have the honour to represent at this meeting, their heart-felt grief for the loss of so true a friend, their desire to do honour to his memory and their full sympathy with the objects of this meeting. It is with deep pleasure, therefore though charged with sorrow, that I second this resolution. (Applause.)

Dr. Mahendra Lal Sircar, in supporting the resolution, said :—

Hon'ble Sir and Gentlemen,—After the testimony that has been borne to the worth of Kristodas Pal by the distinguished personages that have preceded me, in language at once eloquent, earnest and enthusiastic, it would be simply superfluous for any one, much more for a poor obscure individual like myself, to take up the time of the meeting with an attempt

to dilate on the virtues of the lamented deceased. (Applause) And if at Your Honor's bidding, I have taken heart to rise in the midst of this august assembly to add my feeble testimony to that worth, it is because Kristodas Pal was a poor obscure individual himself at birth, and never in the midst of his brilliant career forgot that he was so. (Applause.) And it gladdens my heart to see that in honor of a person of such humble origin we have this meeting, not only the most influential and respectable but the most representative, that has ever been convened in this Hall, a meeting in which the rulers of the land have joined with the ruled in doing honor to one of the ruled such as was never done before (loud applause ;)—and this meeting, I am sure in itself apart from the expressions of feeling that have flowed so abundantly from generous lips, will be looked upon in future ages as the most sincere and genuine testimony to solid and sterling merit in whomsoever it may be found. And reflected from this meeting, after the storms of angry contention that rent the sky and the terrific downpour of high language that deluged the land in the past year, —reflected from this meeting, Hon'ble Sir and Gentlemen, I see in the moral firmament within the rainbow of peace and of hope—peace for the contending parties, and hope for the future progress of my unfortunate country. (Applause.)

Sir, I am not using the language of exaggeration or of flattery when I say, that I scarcely know which to admire most, the transcendent worth of our distinguished countryman or the universal appreciation by the European community of that worth. (Applause,) And this last fact furnishes the hope that worth such as Kristodas's will not go unrecognized and unacknowledged. I should, therefore, beseech my countrymen to make themselves deserving in their various spheres of activity, as Kristodas did in his, for in thus elevating themselves they will elevate the country with them, and they

may rest assured that their highest aspirations will not remain altogether unfulfilled. (Applause.) But is it possible to follow and imitate Kristodas Pal? I think it is at least, I think it is not impossible, if we only know the secret of his unparalleled success and the key to his whole character. I had the privilege of his friendship from our youth up, and what I found most remarkable in him was that he required neither the spur nor the rein in his career of ceaseless and untiring work. The spur he had in the perennial goodness of his heart, and the rein in his clear judgment and unflinching conscientiousness. Goodness is never tired of good works—it never puts off and therefore has never to complain of arrears. The judgment and conscience that we all possess will always help us in our good works, if we do not warp the one and stifle the other. (Applause.)

In my humble opinion, Hon'ble Sir and Gentlemen, Kristodas's life was a silent and on that account a most eloquent protest against the blasphemous doctrine that intellectual worth and moral greatness are the monopoly of any race or nationality. His life was the vindication and emphasis of the noble words of one who devoted his life to ministering to the spiritual wants of the despised races of mankind; that "of one blood hath God made all the nations of men." Kristodas had the misfortune to wear a skin of a color not much in favor in the present day. But encased in that jet-black skin was the jewel of human soul as precious and as lustrous as any that adorned and enlightened any country or nationality. Great as he acknowledgedly was in the arena of public life by his uncommon intellectual attainments, by his unrivalled grasp and mastery of all the public questions of the day, social, educational, municipal, legislative, political, by his singular command of a foreign and most difficult tongue, by his terse and vigorous and felicitous eloquence, by his rare power of ready debate

by his marvellous tact to put things in the proper light so as to command the respect if not always to force the conviction of his opponents, and last not least, by the absolute control he possessed over self—qualities which made him the foremost man of his country in his generation, and which, as a severely critical friend who had often to differ from him in opinion has very justly said, would have made him the foremost man of his time in any country in which he might have been born—great as Kristodas Pal thus undoubtedly was in public life, he was greater by far in all the sacred relations of private life. (Loud applause.) Whether as a son, as a father, as a husband, or as a friend, Kristodas had no equal, and a better, a greater, a nobler model my countrymen, especially the younger generation, could not have in these days of go-aheadism and pseudo-enlightenment when young men, intoxicated with a tincture of Western education, think too lightly of what they consider to be the humbler but which in reality are the most important relations of life. (Renewed applause.) The reverence of Kristodas for his parents and his devotion to them were unbounded. (Applause.) They were to him his earthly gods. While labouring under his own mortal sickness, he was solicitous of their comforts to a degree and displayed for their trifling ailments an anxiety that in the whole course of my experience I have not seen another man to do. (Loud applause.) His affection and love for his children bordered on indulgence. His tenderness for the partner of his life, could be known only to one who had the privilege of admission into the innermost depths of his heart. The warmth of his friendship was felt by all who enjoyed that privilege, and they are not few in number. (Applause.)

But it was not alone for his parents, his children, his relations and his intimate friends that his heart throbbed. His neighbours and, indeed, all his countrymen had a share of his broad sympathy. (Loud applause.) Accident had

placed him in the position of a servant of the landed aristocracy of the country, but he served them not as their slave but as their trusted guide and honored counsellor. (Applause.) He was a patriot in the truest sense of the term. He appeared in some respects to be too much of a conservative, but that was because he understood too well the situation of his country to risk her interests by fruitless over-zeal and mischievous audacity. (Applause.) He had faith in the generous instincts and the ultimate justice of the nation under whose care and guidance the destinies of his country were placed, (applause), and he had faith above all in the Ruler of the Universe under whose providence, in the fulness of time, he believed, all unnatural distinctions would be effaced, all wrongs righted, and all men made happy in the enjoyment of their birth-right as children of God. (Loud applause.)

Such was Kristodas Pal, whom my country had the honor of producing, and of whom any country might be justly proud. To cherish the memory of such a person is but natural to those who love their country and who take a deep interest in the welfare of humanity at large. In our country the cherishing of such memories is essential to national development and progress. (Applause.) The loss to the country intellectual and moral, from want of such monuments in past ages, has been simply incalculable. And we must no longer allow Time to use his unrelenting hand to remove the landmarks of our progress and efface the foot-prints of our departed worthies. (Applause.) What the form of the memorial should be in the present case would be decided upon in the resolution that is to follow. But if I am permitted to have a voice in the matter, I would take leave to suggest that that form be of a more general character than that resolution contemplates. Let us by all means have an Eye-Infirmity in his name, but my countrymen ought not to rest satisfied till they have subscribed liberally so as to have a full-size statue

on the maiden as has been suggested by M. Joubert, or better in this Hall the walls of which rang with his eloquence for nearly a quarter of a century. (Loud applause.)

The Hon'ble Rao Saheb Vishvanath Narayan Mandlik seconded the resolution. He said :—Sir Rivers Thompson and gentlemen,—It is due to the kindness of those who have asked me to speak at this meeting that I take some active part in to-day's proceedings. Under ordinary circumstances, gentlemen, after the eloquent address which we have had from Dr. Mahendra Lal Sircar, and the speeches of the Chief Justice and Sir Stuart Bayley, I should have felt it my duty to second the resolution and take my seat. But as a brother-journalist who had known the late Kristodas Pal for more than twenty years, and had watched the career of the *Patriot* for several years before, I think it right to support the resolution by making some remarks on points which have been left untouched in the speeches hitherto made. I have always derived the very largest amount of instruction from the writings of the Editor, the late Rai Kristodas Pal, and what I have always admired was the breadth of views and the universal character of the subjects to which he always directed his attention. There was not a corner of the empire of British India over the welfare of which Kristodas Pal did not watch with the utmost solicitude. All measures of national importance in all parts of the country had equally his attention and support ; and when it is said, as has been said by some critics, that the other Presidencies in India outside Bengal are foreign to Bengal, both in their sentiments and in their views, I think that is an idea to which I must give an emphatic contradiction. (Applause.) Whether it has been the result of a wide system of liberal education under the auspices of the British Government, or whether that great end has been promoted by such writings and by the multiplication of such writings as those which appeared in the *Hindu Patriot*

and which you now see over the whole length and breadth of the land, this much is certain, that every part of the British dominions, whether it is Bengal, Madras, or Bombay, or any other province,—they one and all feel for the injuries, for the wants, and for the aspirations of each other. (Applause.) And I consider, gentlemen, that this result is due to a very large extent to the successful work of Kristodas Pal. It is to him that we are indebted largely for the position which this country occupies in the scheme of progress and enlightenment which our Government so properly directs. (Hear, hear.) Gentlemen, I heartily agree in that sentiment which Dr. Sircar enunciated, and of which Rai Kristodas Pal was a most powerful exponent, that it is not the mere outward incrustation which is the work of progress; but it is the inward growth upon which we must calculate in the long run for the gradual and perhaps slow, if some would like to say so, but the certain progress of the people of this country. (Applause.) And, gentlemen, if we sometimes find a certain amount of diffidence, a certain amount of distrust in the minds of those who watch that progress, it only lies in ourselves to remove that distrust, and to correct those impressions by a steady persevering course of hard work and self-abnegation such as were exhibited by my late friend, Kristodas, throughout the whole of his valuable life. (Applause.) No progress would be worthy the name unless it was paid for by hard and unremitting labour. Gentlemen, there is no doubt that the progress of educational institutions, on this side of India, in which Kristodas took a very active part, has been very great; but there is one point in his career to which I beg to draw the special attention of this meeting, and particularly of the native gentlemen here assembled, and that was his appeal for the conservation of all ancient science and learning in this country, which under the din of fashion were being neglected by the community.



I recollect his appeals in favour of that science which Dr. Sircar so worthily represents in his own community. The republication of *Charka Sanhita* by Dr. Mahendralal Sircar and of other works of Hindoo medicine was always patronised and brought by him to the notice of the native public in a manner which entitled him to our greatest admiration. You will bear with me when I say that our educated youths are sometimes apt to run away with the notion that India is a clean sheet with no traditions, and no existing stores of knowledge within it. Gentlemen, those who will study for themselves will find that they are committing a great mistake, and if they will only imitate such workers as Dr. Goldstucker, Professor Max Muller, and others in foreign countries, and some of our greatest men of antiquity amongst our own, they will be doing that which Baboo Kristodas Pal so well used to expound and to preach to his admiring and now sorrowful countrymen. Baboo Kristodas Pal, gentlemen, was eminently, by his position and by his attainments, qualified to act as the great friend of humanity, and I am glad that a proposal to associate his name with an institution to relieve distressed has been started, and, has commended itself to the conveners of this meeting, as one which ought to be brought forward before you. Yet I am not certain that Dr. Sircar is not right in suggesting for your acceptance the larger proposal to which we may yet see our way ; but, speaking as I do as a Bombay friend of the deceased, I should consider that the memorial, either in its present form or in any modified form, is one which, I trust, will command your approval. (Applause.)

Dr. D. B. Smith also supported the resolution. He said:—Sir Rivers Thompson, Maharajas, Rajahs, and gentlemen,—I have been invited to support the present resolution, and I do so with very great pleasure indeed. I may say that I consider it a great privilege, and a great honour to be allow-

ed to do so. It is a trite saying, Sir, that a thing well begun is half accomplished, and I cannot help thinking that the truth of the adage was never more manifest, or more likely to be fulfilled, than on the present occasion. The objects of the present meeting are beyond all doubt very laudable, and the manner in which it has been organised and supported augurs very surely of success. To the gentlemen of rank and influence and position who are here present many thanks are due, but to you, Sir, in an especial manner, for you have been gracious enough to honour this meeting with your presence and your support. (Loud applause) Turning to the resolution itself which I have been asked to support, I may say that it has my entire personal approval and sympathy, and I can only say that I hope it will be carried out to a perfect completion. The object of the resolution is a purely practical one, to found a great charity which will be a blessing to hundreds of the citizens of Calcutta and Bengal for many years to come. (Hear, hear.) I cannot help thinking that this resolution embodies a proposal which is singularly appropriate as connected with the memory of Rai Kristodas Pal (applause), because, Sir, I who knew him as a friend for twenty years, I who attended him and tried to relieve his suffering during the last weeks and months of his life,—I cannot help thinking, Sir, that it would have been a pleasure to him, during his life, to think and to know that his name was likely to be associated with a great charity, such as it is here proposed to found; I am truly delighted to hear that the proposal is in accordance with the feelings and wishes of many of his most intimate and influential friends. The proposal itself is of the grandest order—the relief of the blind. Nothing can possibly be grander than this. Those who have been born blind, or those who have failed to see the light of day for many years, to many of those this scheme is come to rescue and delight.

Those in whose cases hope is low and failing, and despondency is supreme, to them is come the ophthalmic surgeon, with his delicate touch and his exquisite skill, to bring them to happiness and to brightness, so that those eyes which have long been dark and dull shall again appreciate and enjoy the half-forgotten sights and joys of bygone days, be able to see again the vault of heaven above them, the beauty of the flowers, the stars, and the ocean and, perhaps, not least of all, the responsive smile of friendship. It is to produce such results as these in the case of many thousands of persons that this proposal is made. (Applause.)

And, Sir, there is no reason why this measure should not be carried out. It is that which is very much wanted here at present. The only Ophthalmic Hospital in Calcutta is to be found within the walls of the General Hospital, where there are no special arrangements for the isolation or segregation of those who are suffering from infectious diseases of the eye. So that those persons, the most to be pitied of their class, are either refused admittance into the Hospital, or are treated as out-door patients. Again, there is no adequate accommodation for out-door patients, and the arrangements for ophthalmoscopic examinations of the eye are altogether faulty and inefficient. There is another reason, Sir, which I would beg to allude to. Men of distinguished talent and of great skill have had under their charge the ophthalmic hospital of Calcutta in past years; at present the hospital is in charge of a gentleman not less distinguished than any of his predecessors. I am glad to be able to tell you, Sir, in a very few words, of the marvellous results of the skill of my friend next to me (Dr. Sanders). Within the last three months he has, with his own hands, removed 134 cataracts for total blindness. Out of these 134, 128 have been absolutely cured (loud applause); and of the rest one has been relieved, one remains, and four, to use a technical expression, have been

"discharged otherwise," that is, not altogether cured, and not perhaps relieved. But out of 134 cases of total blindness he has saved 130. (Applause.) I have no hesitation in saying, Sir, and I speak from a knowledge of the facts and the literature of the facts, that his manipulative skill in this respect entitles him to be classed with the finest ophthalmic surgeons in Prussia, France, Holland, or in England. The only objection, Sir, that I have heard made to this scheme, and I think it is a very poor one, is that the Government should build the hospital, and nobody else should have anything to do with it. Now, Sir, I for one beg to oppose this sentiment in the strongest possible terms. It, I am afraid, involves what may be called—I don't wish to say so in an unfriendly spirit, but it does involve what may be called—an Indianism. It is very un-English to talk in this way. If you will allow me, Sir, I will show you a book which treats very shortly of the charities of London. It does little more than enumerate those charities, and yet I would challenge the most studious individual in this room to find the word "Government grant" in it. The words do not exist in it, and most of these charities, certainly all of the ophthalmic charities of London are supported entirely by voluntary contributions. The marvellous results may be gathered from these lines. In this Royal London Hospital of Moorfields, which was founded in 1804, 11,618 patients were relieved in one year; in the Royal Infirmary for Eye Disease, Cork Street, founded in 1804, 112,970 were treated since the establishment of the institution, of which 109,486 were cured or relieved; 2,915 successful operations were performed for cataract; and out of these 190 were persons born blind. The income of this institution is entirely dependent on voluntary contributions; in the North London Infirmary for Eye Diseases, in eighteen years 16,000 persons were relieved; the expenses of this institution are also met by voluntary contributions: the Royal Westminster Ophthalmic Hospital,

established in 1816, has, since its establishment, relieved 135,379 persons, of whom 2,811 were restored to sight by operations for cataract, and 10,825 were successfully operated on for squinting. In the Central London Ophthalmic Hospital (Gray's Inn Road,) established in 1843, 43,000 have been relieved since its establishment; the annual income of this institution is about £700; it is entirely dependent on voluntary contributions.

After this, Sir, I hope we shall not hear the argument that Government should do everything, and take the place of voluntary contributions. It is a very un-English argument, and I will say more, it is very un-Hindoolike from some points of view, inasmuch as the charitable spirit of the Hindu is not surpassed in any country in his own particular line. Then, I say, what is required to be done is to emulate such results as this. I cannot but think, Sir, it is a reproach to the Government of Bengal that the present arrangements are not better than they are, and I think it is a reproach to the public of Bengal, and particularly to the rich men, and also it is a reproach to the medical profession that they have failed to keep the subject before the Government and the public. It remains, Sir, for the official and non-official persons present here and absent to rectify this evil. It was once said, Sir, by a great orator, John Philpôt Curran, that when he exercised his marvellous powers of eloquence, not only were tender women moved to tears and sob, but bearded men evinced emotion, and even, "hackneyed officials" showed symptoms of humanity. These I beg to state are the words of his biographer, not mine. He seemed to think that it was the greatest triumph of his genius. Well, Sir, I hope that many of my friends around me will not be very much annoyed if I class them under the head of "hackneyed officials." It is very certain from their presence here this evening, that they are men capable of showing intense symptoms of humanity and

great earnestness in a good cause quite of their own impulse, and quite apart from the stimulus of eloquence. I wish, Sir, I could excite this meeting to an ardent sympathy with the objects of the resolution, but I suffer from a double disability in this respect. I could wish to stimulate the meeting both by example and by persuasion ; but, unfortunately, I am both a poor man and a very poor speaker (laughter,) and in this doubly unenviable capacity I have to leave the matter to your own better feelings. There was a story told of an English lawyer who afterwards became very famous at the Bar. When he had to make his first speech, he was very fearful of failure until, as he said, he felt his little children tugging at the skirts of his coat. He then gained confidence, recovered himself, and did successfully what he had to do. I cannot help feeling that with all my want of qualification for enlisting the sympathies of this audience, as though there were other influences behind me than my own. I feel the hands and voices of thousands of blind persons begging me to say something on their behalf, and it is only that the words fail me if I do not do so. In such a cause, Sir, there must surely be perfect unanimity. The feelings, hearts, and consciences of men must be at one in a matter of this kind, and it is very clear from this great assembly that persons of different nationalities and positions in society, from the highest to the lowest, have come here, setting aside all differences of opinion so as to take active interest in one direction—the direction of broad sympathies and large-hearted purposes. (Applause.) No one would be more happy than I to see a full life-sized statue to the memory of Kristodas Pal, but I cannot help thinking that, if only one scheme is to be carried out, this great philanthropic scheme will bear the greatest fruit. I say, then, if possible, let there be a great charity in honour of one whose whole life was a record of charity, of whom it may be said, in the words of our great English poet—"He had a tear for

plity and a hand open as day for melting charity." I will only finish what I have to say in the words of one England's most intellectual and tender female writers, George Eliot :—

"Come let us fashion acts that are to be when we shall be in darkness silently." (Loud applause.)

Dr. Sanders supported the resolution. He said :—Sir Rivers Thompson and gentlemen,—It is with great diffidence that I rise to address this meeting. I feel sure that no words of mine can in any way convey to you the inestimable boon which a special Eye Hospital will be to the people of Calcutta and Bengal. But I rise also in great hope, for I know that there is no other institution which could be raised to commemorate the memory of such a man as Kristodas Pal, which would have half the usefulness what the possession of such a hospital would have in Calcutta. In 1881, when I came to Calcutta for the first time, I was told that diseases of the eye were uncommon in Bengal, and that the people had great disinclination to submit to operation. I regret to say that the first remark is totally untrue, for I have found in the various parts of India in which I have been far less curable blindness than I have found in Bengal, and I have found no people who will submit themselves more readily to operation than do the inhabitants of Bengal. I have been told that a remark was often made by Kristodas Pal that if you would know what it is to be blind you should close your eyes for 24 hours, and then you can faintly appreciate what you have lost. Gentlemen, there are thousands of people who are waiting in the hope that this hospital will be erected to Kristodas Pal, and then they will be able to regain their lost eyesight. I need hardly mention that some of India's most distinguished men are commemorated by hospitals raised to their memory. There is the Goculdass Hospital in Bombay, which was erected to perpetuate the memory of a great and good man. Why should we not also have in Calcutta Kristo-

das Hospital, an eye Hospital specially commemorative of that man who was a bright and shining light to his countrymen? (Applause.) Such a hospital would be the means of giving the blessing of light to thousands of his suffering countrymen. I may mention that a noble lady, Maharanee Surnomoye of Cossimbazar, has already made a donation of Rs. 5,000 towards the building and erection of this eye hospital. (Applause.) Such a hospital is urgently required, and will be the means of giving the benefit of sight to thousands of people not only in Bengal, but years hence when even the names of those who are here to-day will have passed away. (Applause)

The Hon'ble Kumar Boikanto Nath Dey said :—Your Honor and gentlemen,—The resolution I hold in my hand is a formal one, and needs no advocacy. You have already adopted certain resolutions which require some agency to carry them out, and that agency I propose should be a committee consisting of a large number of the heads of the Calcutta Community. It is true I am, comparatively speaking, a stranger here, but the gentlemen who have organised this meeting have carefully considered the subject, and I have no doubt that the list they have prepared will meet with your approval. I need say no more about the resolution ; but cannot allow this opportunity to pass without paying my humble testimony to the work of the single-minded patriot whose premature death we deplore. (Applause.) The first resolution and the speeches which have followed it have given full prominence to his public service, but what endeared him most to me, and to the people of the province whence I come, was the unvarying and ever-present sweetness of his temper. (Applause.) None could sit with him for half an hour without at once being bound to him as it were by a golden chain of brotherhood and sympathy. The people of Orissa have frequent occasions to come to Calcutta, but amidst strangers, they always found in Babu Kristodas Pal a warm friend and



trusted guide, ever ready to help them in their affairs. (Applause.) English education has not yet spread wide in Orissa, and one difficulty poor Ooryas frequently feel is how to set their representations duly prepared in English for submission to the authorities, and the pen of Babu Kristodas Pal was ever ready and always at work for their gratuitous service. (Applause.) His room was daily crowded by strangers seeking aid, and thousands over thousands bless his name for the benefits they derived from him. He is gone, but his memory lives fresh in the hearts of the people, and all I hope and pray for is that his noble career will set an example to many, and the void caused by his death may soon be filled up. (Applause.) The wording of the resolution runs thus :—"That a Committee, consisting of the gentlemen, named below, with power to add to their number, be appointed to carry out the object of the foregoing Resolutions :—

#### MEMBERS OF THE COMMITTEE.

"His Honor the Lieutenant-Governor of Bengal—President ; Dr. Sanders, Raja Poorna Chunder Singha Bahadoor of Paikpara, Hony. Secretaries; the Hon'ble Sir Richard Garth, Kt., the Hon'ble Mr. J. Gibbs, C. S. I., C. I. E., the Hon'ble Mr. C.P. Ilbert, the Hon'ble Sir Steuart Bayley, K. C. S. I., the Hon'ble Mr. H. J. Reynolds, Horace A. Cockerell Esq., the Hon'ble Colman Macaulay, F. B. Peacock Esq., the Hon'ble Justice Mr. H. T. Prinsep, the Hon'ble Mr. Justice Field, the Hon'ble Mr. Gibbons, Dr. Cunningham, Surgeon-General of the Government of India, A. Mackenzie Esq., H. L. Harrison Esq., R. Turnbull Esq., J. Lambert Esq., J. O. B. Saunders Esq., R. Knight Esq., S. E. J. Clarke Esq., His Highness the Maharajah Bahadur of Cooch Behar, His Highness the Maharaja Bahadur of Benares, His Highness the Maharaja Bahadur of Durbhanga, His Highness the Maharaja Bahadur

of Dumraon His Highness the Maharaja Bahadur of Hutwa, His Highness the Maharaja Bahadur of Bettia, His Highness the Maharaja Bahadur of Keonjhar, His Highness the Maharaja-dhiraja Bahadur of Burdwan, Maharaja Sir Jotendra Mohun Tagore Bahadoor, K. C. S. I., Maharajah Sheoprosad Singh Bahadoor of Gidhour, Dr. Rajendralala Mitra, Rai Bahadoor, L. L. D., C. I. E., Maharaja Norendra Krishna Deb Bahadoor, Raja Harendrakrishna Deb Bahadoor, Baboo Joykissen Mookerjee, Baboo Doorga Churn Law C. I. E., Baboo Shamachurn Law, Baboo Joygovind Law, Hon'ble Babu Pearymohun Mookerjee, Baboo Jogendrachundera Ghose, Maharaja Jogendra Nath Bahadoor of Rajshahye, Maharaja Bahadur Girijanath Roy of Dinajpur, Raja Shamanund Dey Bahadoor of Balasore, Hon'ble Lala Bunbehari Lal Kapoor, Dewan, Raj Burdwan, Raja Hurbullub Narain Sing of Sonbursa, Raja Pudmanund Singh Bahadoor of Baraili, Rajah Shama Shunker Roy, Furreedpore, Raja Krishnendra Roy, Bolihar, Raja Soshishikhurressur Roy, Tahirpore, Raja Hurronath Roy Bahadoor, Doobulhatty, Baboo Hurry Mohun Thakoor, Baboo Paresh Chunder Panday, Baboo Sree Nath Pal, Baboo Gobind Lal Seal, Revd. C. H. A. Dall, Kumar Ramessur Malia of Searsole, Shahzada Prince Furrokh Shah, Nawab Mir Mahmmed Ali Khan Buhadoor, H. Bell, Esq., G. C. Paul Esq., Hon'ble G. H. P. Evans, W. C. Bonnerjee, Esq., M. Ghose, Esq., Baboo Annadaprosad Banerjee, Hon'ble Mr. Justice Chundermadhub Ghose, Babu Mohesh Chunder Chowdry, Baboo Mohini Mohun Roy, Baboo Grish Chunder Ghose, Baboo Jaganddanund Mookerjee, Baboo Gurudas Banerjee, D. L., Hon'ble Moulvie Mahomed Yusoof, Baboo Salligram Sing, J. Keswick Esq., Hon'ble Mr. A. Miller, A. Wallis Esq., H. W. I. Wood Esq., Baboo Narendra Nath Sen, Baboo Doorga Mohun Das, Baboo Kally Mohun Dass, Baboo Gooroo Prosad Sen, Pleader, Patna, Baboo Surendra Nath Banerjee, Baboo Protap Chunder Mojoomdar, Baboo Shishir Coomar Ghose, Baboo Kristo Behari Sen, Baboo

Ramessur Khan, Pandit Mohesh Chunder Nayaratna, C. I. E.,  
 Revd. Father Lafont, S. J., C. I. E., Baboo Hurry Bullub Bose,  
 Baboo Radha Nath Roy, Baboo Nand Kishore Das, Baboo  
 Radha Raman Das, Baboo Bepin Behary Dutt, Rajah Issur  
 Chunder Gorgo of Mahisadal, Rajah Surjee Narain Acharjee  
 Chowdhury, Babo Keshubchunder Acharjee Chowdhury, Raja  
 Promotho Bhusan Deb Roy of Nuldanga, M. Rustomjee Esq.,  
 Cowasjee Eduljee Esq., H. M. Rustomjee, Esq., E. D. J. Ezra  
 Esq., Elias S. Gubboy Esq., H. S. Howard Esq., Syed Ameer  
 Hossein, Babu Grish Chunder Ghose, Babu Kalikadas Dutt,  
 Babu Bulloram Mullick, R. M. Cohen Esq., T. A. Apcar Esq.,  
 O. C. Dutt Esq., Baboo Protapa Chundra Ghose, Baboo  
 Obhoy Churn Guho, Baboo Prosad Das Dutt, Baboo Jodu Lal  
 Mullick, Nawab Ashgar Ali Dilwarjung Bahadoor, C. S. I.,  
 Nawab Vilaet Ali, Nawab Abdool Gunny C. S. I., Nawab  
 Ashan Ulla Khan Bahadoor, Nawab Latif Ali Khan Baha-  
 door, Baboo Rajkumar Sarvadhikary, Moulvie Kabiruddin  
 Ahmed, A. W. Croft Esq., Dr. D. B. Smith, Dr. Sanders,  
 Dr. Coates, Dr. Mohendra Lall Sircar, Dr. Kanye Lall Dey,  
 Rai Budree Das Mukim Bahadoor, Hon'ble Rao Saheb V. N.  
 Mandlik, Rai Kunja Lall Banerjee Bahadur, Baboos Bejoy  
 Kissen Mookerjee, Rajendro Dutt, Jogesh Chunder Dutta,  
 Gonesh Chunder Chunder, Hem Chunder Banerjee, Kedar  
 Nath Dutt, Bolye Chand Singh, Nilambur Mookerjee, Durga  
 Goti Banerjee, and Damodur Das Burmon, Hon'ble Mr. Amir  
 Ali, Hon'ble Kumar Boikanto Nath Dey, Hon'ble Mr. Abdool  
 Jubbar, Hon'ble Dewan Joyprokash Lall Bahadoor, Baboo  
 Hurbans sohi, Babu Hem Chunder Gossain, Baboo Nanda  
 Lal Gossain, Baboo Womesh Chunder Mondal, Baboo Surja  
 Narain Singh, Bhagulpore, Baboo Shib Chunder Banerjee,  
 Baboo Tarruck Nath Roy Mohasoy, Pundit Issur Chunder  
 Vidhyasagar, C. I. E., Baboo Sital Chunder Mookerjee,  
 Baboo Sambhu Chunder Mookerjee, Baboo Dwarka Nath  
 Burmon, Baboo Kally Nath Mitter, Baboo Sreenath Chunder,

Rajah Rajendra Mullick Bahadoor, Baboo Nobin Chunder Mookerjee, Baboo Rooplal Das, Dacca, Nawab Abdul Luteef Khan Bahadoor, C. I. E. Moulvie Ahmed, G. E. Keith, Esq., J. Ware Edgar, Esq., Baboo Neerunjun Mookerjee, Baboo Sreenath Bannerjee, Rai Rajendra Narain Bahadur of Dacca, Pundit Chunder Kant Tarkalunkar, Baboo Hurro Chunder Chowdhury of Mymensing, Babu Sourendro Mohun Tagore, Babu Satyendro Mohun Tagore, Maharajah Kamal Krishna Deb Bahadur, C. E. Buckland Esq., Prince Mahomed Rohimuddin, Prince Mirza Jehan Kader Bahadur, Prince Mirza Nassiruddin Hyder, Nawab Syed Mohamed Zemil Avedin Khan Bahadur.

Maharajah Sir Jotindro Mohun Tagore then proposed a vote of thanks to the Chair, which was carried with acclamation.

His Honor The Lieutenant-Governor, in returning thanks, said, that while it gave him great pleasure, to listen to the able speeches, especially those from the native gentlemen, what pleased him most was to witness the kindly union and communion of Europeans with Natives in an object of public good (applause,) and he expressed the hope that in all objects of public good there would be the same union among the two communities. (Loud Applause.)

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Mr. Manuckjee Rustumjee then proposed a vote of thanks to Mr. Keith the Sheriff, which concluded the proceedings, which throughout had been most unanimous and enthusiastic.

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## THE MEMORIAL MEETING.

In accordance with a requisition signed by the leading inhabitants of Calcutta, both European and Native, a public meeting, under the presidency of His Honor the Lieutenant-Governor, was held at the Town Hall on Saturday, the 10th January 1885, to consider the question of a memorial to the late Hon'ble Rai Kristodas Pal Bahadur, C. I. E. Upwards of 2000 persons were present at the meeting and the leaders of all sections of the community took an active part in the proceedings. Even the most casual observer could see that this immense gathering was animated by a feeling of genuine respect for the memory of the illustrious deceased. A correct likeness (painted by Babu Priyanath Mitra) of the great patriot was exhibited at the rear of the platform. All eyes were turned towards it with sorrow, and every one deeply felt the presence of the deceased. It was touching to behold Maharaja Sir Jotendra Mohun Tagore, and the venerable Dr. Rajendralala Mitra, two of the most intimate friends of the deceased, visibly affected by the likeness of their late beloved friend. It was intensely touching to see these two hoary-headed veterans so deeply moved by the memories of the past before the picture of one, and it was really pathetic to see all the speakers, in the midst of their glowing eloquence, look at the likeness with emotion, and feel stimulated by the spirit of the deceased.

All the speakers vied with each other in giving a life-like picture of the main characteristics of Babu Kristodas Pal's public life. All the speeches were listened to with earnest attention, interrupted every now and then by hearty cheering, whenever the speakers touched the right chord in the hearts of the persons present. All the speakers spoke with an earnestness and eloquence, eminently befitting the occasion. Two of them—Sir Steuart Bayley and Dr. Mahendralal

Sircar, attempted to find an explanation of the marvellous success which attended Kristodas Pal's career. In the opinion of Sir Steuart Bayley the secret lay in the perfect balance of Babu Kristodas Pal's judgment, and the rare sincerity of his character—a sincerity not only moral, but intellectual, a quality which made us feel not only that Kristodas Pal believed what he said, but that his opinion was the outcome of an independent judgment. Another gift which the deceased eminently possessed was his unfailing temper, and the remarkable selfcontrol which even his opponents in debate regarded with genuine admiration. In other words in Sir Steuart Bayley's opinion all the intellectual faculties of Kristodas Pal's mind were harmoniously developed, and this gave him an unprecedented ascendancy over the minds of his contemporaries. His intellect was well regulated, and his temper was under the control of reason. Maturity of judgment and the solid strength of his intellectual convictions combined with his equable temper raised him to the unique position which he occupied, not only in the admiration, but in the esteem and affection, of all those who were brought in contact with him. Dr. Mahendralal Sircar looked at the subject from another stand-point. He said, "I had the privilege of his friendship, from our youth up, and what I found most remarkable in him was that he required neither the spur nor the rein in his career of ceaseless and untiring work. The spur he had in the perennial goodness of his heart, and the rein in his clear judgment and unflinching conscientiousness. Goodness is never tired of good works—it never puts off, and therefore has never to complain of arrears." The testimony borne by Mr. Harrison, a fellow labourer for many years, was as valuable as it was most cordially received. In the discharge of his duty as a Municipal Commissioner, it fell to the lot of Babu Kristodas Pal to oppose the executive authorities. And as he was never chary in expressing his opinion freely and frankly

he was generally their opponent. Indeed the Chairman of the Calcutta Municipality for the last twenty years found in him the most doughty antagonist and critic, and yet Mr. Schalch, Sir Stuart Hogg, Mr. Cockerell, Mr. Souttat and Mr. Harrison always entertained for him the highest consideration, and Mr. Harrison's testimony on this head was most gratifying to the friends of the deceased. The Hon'ble Mr. Mandalik was, comparatively speaking a stranger to Baboo Kristodas Pal, but he has studied Indian politics for years and with great success, and he took the meeting completely by the warmth of his eloquence, and his sincere feeling for the deceased. Equally gratifying was the speech of Dr. Boyce Smith. He spoke with great warmth and stirring eloquence, and profound feeling. His words came from the depths of his heart, and they overpowered the feeling of his hearers. Kristodas Pal is dead, but his spirit lives amongst us, guiding and enlightening others in their career of usefulness. His spirit is embalmed in the minds of his countrymen, and his memory is cherished with fondness and affection. Still a tangible memorial is desirable and it is the duty of his countrymen to come forward with a liberal hand and erect a monument worthy of the illustrious patriot and worthy of the country in which he lived. Sir Stuart Bayley truly represented our feeling on the subject when he aptly alluded to the sentiment of King David, who would not offer a sacrifice of that which cost him nothing. Let us show by our acts that we too are not professing a cheap lip-deep gratitude, but are willing to devote our choicest to testify our sense of the services of one who sacrificed his life to do good to his country.

*Hindu Patriot,*

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## COMMENT.

The Town's Meeting in Calcutta to raise a memorial to the late Kristodas Pal is remarkable for the evidence it affords of a healthier feelings between Europeans and natives, a feeling which Sir River's Thompson drew attention to in the happiest terms. Kristodas Pal was a great political power in Bengal and worthily held in high esteem by his countrymen, while at the same time he commanded the respect and admiration of Englishmen who saw how consistently he acted up to the principles which guided his political career. But in the bitter controversy which raged so recently rival camps were established, from which it was all too easy a step to race-hatred ; Kristodas Pal viewed with pain and alarm the widening of the breach which had opened so suddenly and unexpectedly. As time went on and the immediate cause of dissension sank out of sight a certain reaction set in, but this was rather in the nature of a truce than of a complete reconciliation. During the last few weeks, however, new influences have been at work which we need scarcely specify beyond saying that they are mainly due to the personal anxiety of the Viceroy to re-establish a cordial understanding between the rival parties who had been so lately in conflict. His impartiality towards all, his keen sympathy alike with the aims of his fellow-countrymen in India and the aspirations of the native community, have been made so apparent in the capital that he has paved the way to a reconciliation which we sincerely trust is likely to be permanent. Which of extreme views may fret and chafe, and seek by sneers and detraction to counteract the good which the Viceroy is doing in thus reconciling conflicting interests ; but the strong common-sense of the European and native community, now that it has at last emerged from the cloud of party passion, will, we hope, carry all before it and



justify the action of the head of the State. The meeting on a common platform of representative men of all classes and creeds, such as was seen in the Calcutta Town Hall on Saturday, is proof positive of the healthy change which has already taken place ; its effects will be more than local, for the genuineness of the feeling shown by the Anglo-Indian community cannot fail to sweep away the distrust and suspicion which until late reigned supreme in the mind of the native community. When a movement to do honour to a native statesman, for such Kristodas Pal was in the many way, is quickened and stimulated by the hearty co-operation and sympathy of Englishmen, official and non-official, there can be little ground for further discord and recrimination between the two races.—*Pioneer*.

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The meeting held at Calcutta, to consider the best means of perpetuating the memory of the late Kristodas Pal, should do much to remove the sequelæ of the Ilbert Act agitation. No native publicist has more persistently opposed the Government and its measures than the Hon'ble Rai Kristodas Pal ; no one could have organised such attacks as he made more ably. Yet, at the time of his premature death, he occupied an honoured position in the Council of the Governor-General, and the foremost representatives of English community have united with his fellow-countrymen to honour his memory. The Lieutenant-Governor of Bengal occupied the Chair at the public meeting the other day ; and Sir Richard Garth, Sir Stuart Bayley and the Hon'ble Mr. Miller took leading parts in the proceedings. When it is added that every Englishman—who has heard the name of Kristodas Pal, and knows how his great experience was combined with thorough honesty and genuine loyalty—will endorse what these and other speakers said. When it is seen that the late Editor of the

*Hindu Patriot* was respected, in spite of his frequent opposition to our official policy, the native press of Bengal will, perhaps admit that it cannot be merely a feeling of race-hatred which prevents the Bengalee Babu from always acquiring respect of those who know him.—*Civil and Military Gazettee*,

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The meeting at the Town Hall on Saturday afternoon was a success, whether regard be had to the numbers present, to the composition of the meeting or to the tone of the admirable speeches delivered on the occasion. It is curious to find how large a space the late Kristodas Pal filled in the eyes of his contemporaries. He joined the *Hindu Patriot* in 1861, so that his career is about equal to that of a Civilian who attains the post of District Magistrate of the first class, with the claim to a Commissionership. It was not long after he had joined the *Hindu Patriot* that his name began to be prominently put forward as a representative man amongst the Hindus. For nearly twenty out of the twenty-three years he was before the public, Kristodas Pal held a position and exercised an influence which increased year by year and which led men to forget his youth and forget how recently he had sprung into notice. That which gave him his weight with the natives was the sense that in him they possessed a champion so powerful as practically to be without a rival. Then that which gave him his authority with the natives of the old school was the singular way in which he performed all the duties developing upon him as a member of a Hindu family. With the Europeans he won respect for his talents and admiration for his great intellectual gifts. He never pressed a victory too far, or an opponent too hard, and yet he was in a special sense a persistent and unceasing advocate of whatever views he adopted until he felt that those views were certain of gaining ground. At the meeting, be-

sides the question of an eye hospital, a wish was expressed to commemorate the great services of the deceased statesman by a marble statue. There is no reason why both objects should not be brought about. The cost is not so very great, nor is it beyond the means of those who ought to take pride in showing their appreciation of a man so eminent as Kristodas Pal was. A very powerful argument was put forward in favour of an eye infirmary. Such an institution is a special want, not only for Calcutta and Bengal, but for all southern and Western Asia. People flock to it although now it is anything but on a good or satisfactory footing. It is indeed, specially needed to complete to some extent the medical arrangements of Calcutta. Bengal has now an opportunity for rivalling the public spirit of Bombay and we have to see what she will do with the opportunity. It has been too often said that she rivals Bombay ; but, as compared with Bombay, her charity and public spirit are of the feeblest. Kristodas Pal has placed his countrymen under obligations which cannot be overestimated. He did more for them than Harrish Chunder Mookerjee, Kissory Chand Mitter and Rajah Degumber Mitter put together. His claim, therefore, is unique and overwhelming, and it will be, in consequence, a grave reproach to Bengal and its people if the wishes of the friends of Kristodas Pal should fail of accomplishment for want of enthusiastic support.—*Indian Daily News*.

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Somewhat late in the day a movement has been started in Calcutta to do honour to the revered memory of Kristodas Pal, whose untimely death six months ago was generally felt to be almost a national misfortune. The delay that has taken place in giving effect to the widespread feelings of regret then evoked is, we presume, partly due to a desire to defer action until the arrival in Calcutta of the great officials from Simla

and Darjeeling. The meeting held on Saturday afternoon in the Calcutta Town Hall was both large and representative. Sir Rivers Thompson, Lieutenant-Governor of Bengal filled the chair, and among the speakers were one of the members of Council, Sir Steuart Bayley, the Chief Justice, Sir R. Garth, the official Chairman of the Municipal Commissioners, Mr. H. L. Harrison, and several leaders of the native community, including the Bombay member of the Viceregal Legislative Council. We are glad to see that in the speeches due prominence was given to Kristodas Pal's journalistic work, for notwithstanding his long and honourable connection with the Municipality and the Legislature, he will be best remembered in the future as the man who in the capacity of editor of the *Hindu Patriot* did more than anybody else to enlarge the scope and elevate the tone of native journalism throughout India. Of humble origin and without powerful patrons, Kristodas Pal, in spite of great difficulties, attained a position which but few can expect to ever attain, and it is to be hoped that the story of a life so full of interest and encouragement to his fellow-countrymen will not long remain unwritten.—  
*Times of India.*

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40TH KRISTODAS PAL ANNIVERSARY  
MEETING.

24th. July, 1924.

*Magnificent gathering at the Calcutta University Institute Hall.*

The 40th Anniversary of the death of the Late Hon'ble Raja Kristodas Pal Bahadur, C. I. E., was once again celebrated by the people of Calcutta and the public meeting was held at the Calcutta University Institute Hall on Thursday evening, the 24th July under the Presidency of the Hon'ble Maharaja Sir Manindra Chandra Nundy, Kt. K. C. I. E., of Cassimbazar. The Hall was packed to its utmost capacity and there was hardly an inch of space left anywhere. The meeting was a remarkable one in more than one respect and was truly a representative gathering, people of all denominations having flocked there to honour the departed great and there were a large number of speakers, representing different communities and various schools of political thought, who addressed the gathering, paying their dutiful homage to the memory of Kristodas Pal, the foremost maker of modern India.

The proceedings commenced as usual with a song specially composed for the occasion.

The Hon'ble Maharaja Sir Manindra Chandra Nundy after having been duly proposed and seconded, was elected as President of the meeting.

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SPEECH OF THE PRESIDENT THE HON'BLE MAHARAJA  
BAHADUR OF CASSIMBAZAR SIR MANINDRA CHANDRA  
NUNDY, KT., K. C. I. E.

Ladies and Gentlemen,

Before opening the meeting, I consider it my duty to offer you my sincere and heartfelt thanks for your kindly asking me to preside over the meeting to-day. We have assembled here to honour the memory once again of the late

Hon'ble Rai Bahadur Kristodas Pal who passed away this day, forty years ago. Poverty was the friend of his early years, untiring industry in his boyhood became the settled habit of his life. The beauty of his character was his unflinching courage and kindness of heart. I place in the forefront of his qualities, his love of home and the tender care of his father and mother, even to the hour of his death. A man with a charming personality, without an intention and without efforts becomes a leader of men, so it was with the late Rai Bahadur. He was not one who had greatness thrust upon him. He had to earn it. His profession as a journalist gave him the opportunity to make his personality felt in the high places of Indian life. British Administrators, British Merchants and planters, Indian Princes and Noblemen as much as hundreds and thousands of men and women in the humble walks of life, felt the personal magnetism of this man and sought his advice. The mystic influences of his hidden self induced the people to go to him. Rai Bahadur had a remarkable power of discernment. In his political speeches, in his constant opposition to the views of the Government of his days, in his fights for raiyats and zemindars, in his dealings with problems of civic administration, he took up a position from which nothing would swerve him. Tolerance of differences in opinions and readiness to look to the other side of the shield was one of his prominent characteristics. His love of country made him great, and he believed in his country's future. He saw possibility of political progress and political freedom in the era yet to dawn. He was a reformer before the reformers. He was loved by his countrymen. His fellow countrymen loved him because they saw and felt the genuineness of his love for his motherland. One of the mottos of his life was loyalty to the throne of England and justice to the people of India, so that at his death the Britishers of his day mourned his loss as much and as sincerely as did his own countrymen.

That statue over yonder would never have been erected had not his European, Indian friends and admirers contributed their help towards it. Great he was, because great was his

love of India in general, and of Bengal in particular. The greatness of Kristodas was due to his simple goodness. This was shown best of all in the sincerity of his convictions, in his love of the poor, his readiness to help all sufferers. You cannot carve a fine image out of rotten wood. Is it possible to associate patriotic zeal with private immorality? Can public popularity be divorced from personal purity? Certainly not. It will be a sad day in the political and civic life of the city when the citizens forget that it is not wealth, nor intellectual powers, nor business astuteness that makes one great, but first and last it is the character and character alone.

At a time when there were no institutions in the country, when the feeble voice of the people seldom reached the ears of those in authority, his steady and unswerving advocacy of his country's cause and his fearless criticism of Government measures won for him the title of the Leader of Opposition in India. By his tact and judgment, his anxiety to avoid unnecessary friction, he succeeded in his efforts, as no one had succeeded before him, in shaping the policy of the Government so as to bring it in accord with the wishes of the people. His honesty of purpose was undoubted. He seldom allowed his judgments, to be perverted by passion or prejudice. The soundness of his judgment, the breadth of his views, his masterly array of facts and figures and their cold logic raised the Patriot to the highest pinnacle of fame and made him a potent political factor in the country.

Kristodas Pal was a man of constructive genius and it was he who organised a permanent London Agency of the British Indian Association which rendered valuable services to the cause of India. Members of Parliament interested in India were kept in close touch with Indian affairs, through the agency of this organisation and it was Kristodas who supplied materials to those members for petitioning both the houses on matters relating to India. Columns of influential English Journals were also requisitioned through this agency for spread of knowledge of Indian affairs in Great Britain.



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Kristodas was the life and soul of the British Indian Association which was undoubtedly in those days the most powerful political institution in the country. The activities of Kristodas Pal were, however, not confined to those of the British Indian Association alone. The great sphere of his activities was the world of journalism. There was a certain charm and classical elegance in his style which made the "Hindu Patriot" of those days most attractive and pleasant reading. Kristodas's knowledge of details and his familiarity with complexities of any question that came under discussion made him an ideal member of the Legislative Council and earned for him a very high reputation. During his life-time, many important bills were passed and he joined in those discussions. He was a powerful and hardworking Commissioner of the Calcutta Corporation and a scrupulous guardian of the rights and interests of the ratepayers of this city. He was the Statesman, the Publicist and the true Hindu Patriot. He might have been a greater man, had his lot been cast in some other country. The *Reis and Ratyal* wrote of him as "a palm in the Arctic Zone."

Kristodas Pal might be rightly compared with Gladstone of England; Arthur of America and given opportunity he might have risen to be an Oliver of America or a Thiers of France and outside India he might have been knighted Gavan Duffy.

His was a life worthy of serious study and I am confident our countrymen will cherish his memory with love and affection and that it will be a perennial source of inspiration to them in their Endeavours for the uplift of their people.

Prof. J. R. Banerjee M. A., B. L., Principal, Vidyasagore College, Councillor, Calcutta Corporation, Member of the Senate of the University of Calcutta, said :—

Mr. Chairman, Ladies & Gentlemen :—

When I received the invitation to come here this evening and speak on the occasion of Kristodas Pal Anniversary, I felt that honour had been done to me in a measure which I do not deserve. For, though it is perfectly true however, that I had often spoken at public meetings including anni-

versary meetings, Kristodas Pal happened to belong to a generation older than that to which I belong and the man likely to do justice to the memory of that great man and likely to set forth his various achievements in various spheres of life, I had thought, should be selected elsewhere. However, as I have been asked to speak, I wish to place before you, in connection with his life, those salient features of it and those solemn lessons which we can derive from the same, which are there to bring home to us what may be called the right view of human life and which may enable us to look at it comprehensively from different standpoints, aye, to consider human life in all its different aspects.

First of all, I should like to call your attention to the early life of Kristodas Pal, for his early life was certainly one in which there were visible, though in a germinal form, in an embryonic state, those qualities which stood him in good stead and enabled him to achieve lasting fame. He had to pass through many struggles, for he was not born with a silver spoon in his mouth. In connection with his school education, he, with great difficulty, managed to have it and if he had not that determination, that resolution, which was responsible for many of the great activities of his life even in the early days, he could not have anything like education in the proper sense of the expression. It has been said that the most notable characteristic of genius in a sense is to surmount obstacles and difficulties. The obstacles and difficulties which lay in the way of Kristodas Pal and which he had to surmount in order that he might receive education on a sound line were great. But he received not only school education, but tried to supplement that by education of a broader character, of a more comprehensive nature. I realise with great satisfaction this fact that Kristodas Pal had got what we call the correct view of education, something that is meant to call out our dormant faculties and he was not the man simply to read books with the purpose of storing his mind with materials which, in many cases, remain unassimilated. He not only thoroughly understood what he read but he tried to expand even his

mental horizon by going to the Calcutta Public Library, now known as the Imperial Library, to devote whatever spare time he could seize, not only to the study of English literature and many other subjects with a view to enlarge his mental horizon, but to fit himself for the work for which Providence had destined him. Believe me, gentlemen, when I say that when a hero comes into the world, he comes into the world charged with a divine mission, and for the fulfilment of that divine mission, on which he is sent into the world, he must have all the equipment that is necessary for it; and Kristodas Pal with the instincts of a hero from the earliest years, was having all the necessary equipment while receiving that kind of education which could enable him to face the stern realities of the life of a nation-builder, whose work would be of lasting glory. Child is the father of the man. This was fulfilled remarkably in the case of that man, whose memory we are assembled here this evening to cherish and honour. From his very childhood, he manifested three qualities. What are these three qualities which I have in view? The first and the foremost is industry. Whenever he thought of doing anything, he threw the whole energy of his soul into it and worked with great assiduity and diligence. Industry was throughout manifested in every sphere of his life, as well as patience. For he was not born with a silver spoon in his mouth and had to face great difficulties. He never lost patience and he always stuck on to his work, for he knew that he would succeed. That tenacity of purpose which characterised him, that obstinacy, shall I call it,—I use it in a good sense, was a striking feature of his temperament, which as years rolled on, developed and made him equal to the great work that lay before him and that Providence had destined him to accomplish. I have spoken something of his early struggles and the characteristics which he manifested even from his childhood. Now I propose in the first place to place before you in connection with Kristodas Pal, which might be called his life-work in the sphere in which he moved. I employ the term life-work in a peculiar sense. If anyone

was to ask me what was the life-work of Kristodas Pal, I would say that he had found it out and the choice which he had made, was excellent. That was the field of Journalism. There had been men who had prostituted their talents ; degraded their abilities in conducting newspapers. But Kristodas Pal in connection with journalism had set before himself a higher and nobler ideal. With all the noble energy of a noble soul, fired by ambition and aspiration to make his organ, the "Hindu Patriot," the real organ of the people, so that the views of the people might be voiced forth, he tried to publish in his paper only such things as would reflect the right views of the people. It is perfectly true, that it is not safe in any case to say that the views which the Editor is responsible for, can in all cases be called the views of the people or the nation at large. But Kristodas Pal had enough confidence in himself. He knew that he was a born leader of men and if he put before the people, views which they had not distinctly formulated and articulated, their views coincided with his in the majority of cases. If you ask me what is a hero, I should say, the hero is the man who has come with a divine ideal before him, and fired by ambition and aspiration, stimulated by the vision of that ideal, he tries to put that ideal into daily practice, and therefore, in connection with his journalism, I should like to make one or two remarks with a view to bring out those salient characteristics which marked the Hindu Patriot as it was conducted in those days. It is true, I was a boy in those days. But I still remember, I used to read the paper occasionally and in the columns of that paper, writings of Kristodas Pal, specially on those great occasions when Budget speeches were made by him in the Imperial Legislative Council. Though I had a boyish mind, I still remember the pleasure with which I read his articles and the intellectual feasts to which I was treated, and the moral lessons that I learnt therefrom. I went through the columns and ran with great enthusiasm with one thought, I remember. It is that Kristodas Pal never cared to write about anything unless he had first ascertained all the facts and figures in

connection with it. He had many splendid qualities eminently fitting him for the life-work he was called upon to do. One of the outstanding qualities was that he was a master of facts and figures, and he often converted his opponents in controversies in the Viceroy's Council of those days, to his own view because it was broad-based upon facts and figures and the proofs which facts and figures furnish are the most convincing evidence that anyone can put before any audience. He might be sometimes defeated so far as votes were concerned. But when a question was lost by the illustrious orator and statesman, whose hallowed memory we are assembled here to honour, we cannot forget him because of his splendid services towards the country. He fought, even when he knew that not a single vote would be given to him. Mark what an illustrious statesman said on one occasion "I know very well that even we are defeated in Parliament, we are morally victorious ; we know that our cause is good and an impression has been made and in course of time the people will change their view." That is exactly what can be said of Kristodas Pal. I was reading the other day, a remark made by Sir Courtney Ilbert about Kristodas Pal with whom he was associated in the Imperial Legislative Council. What he said, was true to the letter, and would bear repetition. He said, "I remember Kristodas Pal in connection with the Imperial Legislative Council. I was his opponent. He was my opponent. But I never had a fairer and honester competitor than Kristodas Pal (Chceis)." That is simply what I have already put before you. He is a master of facts and figures. He firmly believed that if anything could appeal to the Assembly and make a lasting impression, it would be facts and figures, not abstract theories or speculations or anything of the kind. Kristodas Pal, also in the field of journalism, happened to be actuated by a strong common sense. He was above all a practical politician. He did not care for any abstract metaphysical theory. He knew the histories of the different countries. Men who try to pose as statesmen have theories only. But Kristodas Pal's maxim was, in politics

as well as in journalism, to serve humanity and to be guided by practical considerations, by the thought as to what practical good, some question would produce, what practical benefit, it would confer upon the nation. This enabled him to consider a problem in all possible comprehensive ways, and helped him to arrive at the right solution. In this connection, I want to point out that Kristodas Pal was known as the great political speaker and writer. But one thing more you must notice in connection with him,—whether in the field of journalism, or in the field of politics, and this is the great lesson which should not be lost on our mind, and which ought to be imprinted on the tablet of our memory and that lesson is this—he, Kristodas Pal, realised that human life was progressive. He had served his apprenticeship in a sense in that political field in connection with his work in the Corporation of Calcutta. You might say that that is not a field for politics. But Kristodas Pal served his apprenticeship there. But politics in the wider sense comprehends everything that affects public life. Kristodas Pal passed from there, on to the Bengal Legislative Council and then, on the Imperial Legislative Council. His presence there was very dignified and the contributions that he made were always solid and substantial. I remember in those days Dr. Hasty saying something which was impressed deep on my heart. The Dr. was Principal of the General Assembly's Institution and was a great man in educational circles in those days. He said that Kristodas Pal was a patriotic and progressive leader of Young Bengal. Mark the word, "Progressive." Here is a great lesson for his fellowmen, by which, we can realise that we must look for progress and progress step by step, gradually and slowly. It is so with everything in nature, in Municipal Institutions, in institutions political and educational. Kristodas Pal had to do something with education as well. He has often been described as one who would have been moderate in these days. One of the speakers said, that if he lived in these days, he would have belonged to the moderate party. This sort of remark is out of place and irrelevant. For we must remember

that the views of a man are determined by his environment and by the spirit of the age. The spirit of the age was working in his time. Germans call it, "Psycho." He was a hero and the question of extremists and moderates would not have arisen. If he lived in these days, I know he would never have cherished any view but what was based on facts and figures and illumined by the light of reason and logic. It has been claimed by some that he was a great orator. It is also perfectly true that none made more impressive speeches whether in the Corporation of Calcutta, or in the Provincial or the Imperial Legislative Council. But he was not an orator of the ordinary kind. There are orators and orators, who are actuated only by their impulses and feelings and do not look at facts and figures. But Kristodas Pal was never swayed by his feelings at the expense of intellect and whatever he did, he always looked at the problem most calmly and dispassionately without the impulses that might lead him astray. Now I pass on from this, to an aspect of Kristodas's life, with which very few in Bengal are familiar. He wrote a masterly note on what was called the "Indian Text Book Committee Affairs." He was appointed to that Committee and his masterly and comprehensive view on advanced education would take you by surprise at the present day. A hero is ahead of his days. So was Kristodas Pal, not only in the field of journalism but also in the field of education. So I mention in passing, that I have seen no greater contribution to the problem of education for which the education commission was appointed in the eighties than the evidence given by Kristodas Pal. He was summoned to appear before the Committee. Read his evidence on the question of education and you will admire the industry of the man, the assiduity with which he compiled facts and figures and the comprehensiveness of his views. You will be forced to admit that he was a great educationist and not simply a journalist and a politician. Kristodas Pal was a versatile genius. In whatever field he moved, whatever activities he took up, whatever particular problem he considered, he brought to bear upon everyone of them.

masterly mind, stocked with facts and figures, which left nothing to be desired. What you all know I have often said this from public platform, I always paid greater homage to qualities of heart than of the head. I placed before you the great qualities of heart that adorned Kristodas Pal which have left an indelible mark not only on his age but on subsequent ages. Those qualities placed him head and shoulder above his contemporaries. He was a philanthropist. He felt that the pulse which was beating in him was beating in the people as well. The heart that throbbed in him, the impulse that he felt, all that was for the people. It might be the Zeminder or the Ryot. He might incur the displeasure sometimes of the Power that be. But what of that? He was fired with that love for humanity which raised him above the common herd of men and enabled him by showing movements of his heart and workings of his loving mind to lead a life of love and self-sacrifice. This is the great lesson that he learnt and tried to inculcate, this is the simple lesson that he realised along his path of self-sacrifice. He tried to do other things but was cut off. In trying to help others and to make self-sacrifice, he rose to a great height and set before his fellow-countrymen, a noble example of a life of self-sacrifice—an example which may inspire them to follow his footsteps under the impression, that that is the only way life can be made truly noble and worth-living. In conclusion I say, that the memory of Kristodas Pal consecrated by the pathos of his heart, consecrated by the great work that he did in building up our nation, consecrated by the spirit of love, sympathy and self-sacrifice, must endure for ever to the glory of God and to the Good of all.

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THE HON'BLE MR. S. N. ROY, M.A.B.L., C.I.E., M.L.C.,  
DEPUTY PRESIDENT, BENGAL LEGISLATIVE COUNCIL, SAID :—

Maharaja Bahadur, Ladies and Gentlemen,

I think it a great honour to have been asked to take part in the proceedings of to-day's meeting. There are, I think,



very few amongst you who had the honour of knowing the late Rai Kristodas Pal Bahadur personally, or had the honour of hearing his speeches. Well, I may say that I knew him while a boy, for he was a great friend of my father. So I knew him very well, although I attended only one of the meetings in the Town Hall where he made a memorable speech. Though born of humble parents, Kristodas Pal was a guide, philosopher and friend of the aristocracy—the zeminders of Bengal. But though he was a guide, philosopher and friend of the zeminders, he was also the champion of the ryots, and of dumb millions. Though he fought in the Imperial Legislative Council the cause of the zeminders of Bengal when the Bengal Tenancy Act was introduced, he also fought single-handed and extorted the admiration of everyone, for the cause of the Assam Coolies when the Inland Emigration Bill was introduced, and when the Home Member wanted to pass what was characterised by Kristodas Pal as “Assam Slave Bill.” But Kristodas Pal was also the trusted advisor of Government, because, the Government knew that he was not actuated by any selfish motive in all his public actions. I do not like to detain you long but I must say one word. Here in this meeting, we all feel the absence of his son, a worthy son of a worthy father, Hon’ble Rai Radha Charan Pal Bahadur. He had also taken a prominent part in all public movements of Bengal for the last quarter of a century. It is greatly to be regretted that he died so early. We feel the absence of a person like Kristodas Pal in these days. A previous speaker said that if he had lived up to these days, he would have been put down as a moderate. But I think those who have read in the “Hindu Patriot” of that time when the great consul, Viceroy of India, I do not want to mention his name, was at the head of the administration, the article he wrote on that great consul Viceroy about the treatment he accorded to the zeminders of Bengal will bear me out that few extremists would dare write such an article as that. His speeches in the Imperial Legislative Council have a nature, which showed, that he was a man who was not bound to any particular class but who

was there as the champion of the whole of India. Gentlemen, I do not want to detain you for a long time and there are many other speakers. So with these words I resume my seat.

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MR. R. C. BONNERJEE, M.A. (OXON), BAR-AT-LAW, ADVOCATE OF THE CALCUTTA HIGH COURT, SAID :—

Maharaja Bahadur, Ladies and Gentlemen,

You have heard from the first speaker a very learned and a very thoughtful discourse on the life of Kristodas Pal and its lessons. Far be it from me to-day to tire you now with repeating what the speaker has already said, trying in any feeble words of mine to emphasise the importance of this occasion. Not far from here, gentlemen, is the statue of Kristodas Pal. Those who are going to and coming from their daily studies may look and may ask themselves, why such statue is erected there, and who is the man whom it has been erected to the honour of? Gentlemen, there is one way of honouring our public men; it is the least of all ways of honouring them, namely, by erecting statues to them. There is a greater way, a far greater way, the way that appeals to the generous instincts of the youths of this country, appeals to the loyalty, to the high ideals, which are worthy of emulation of our youths, which make us consider their great works and see, how we may benefit by them and how by so benefitting, we may follow them and carry on the ideal of our guide and preceptor into the succeeding generations. You have heard the name of Kristodas Pal. It is not known to everyone who wishes to do something for the good of his country? Gentlemen, I was surprised to learn from a previous speaker—the speaker will excuse me for expressing my surprise, that the words Moderate and Extremist were used in his discourse. Gentlemen, this is no time for politics. When great men live and great men die, when we are doing honour to their memory, there is no question of Moderates or Extremists, there is no question if the man was

moderate or extremist, and this is amply proved by the persons who have shown their appreciations of the spirit with which this meeting has been got up and by the appreciation of the large and vast audience that have attended it. When we consider that this meeting is held under the auspices of Maharaja Sir Manindra Chandra Nundi, when one looks around and sees the various professions and various shades of political thoughts are represented in this gathering, when one considers that Mr. Byomkesh Chakraverty (lately a member of the cabinet of the Governor of Bengal,) had consented to come but was unfortunately prevented from attending, Deshbandhu Chittaranjan Das (hear, hear,) had also agreed but could not come and other gentlemen of all shades of political thoughts have joined, you will agree with me, gentlemen, that there is no question of Moderates or Extremists. It is not the question of Moderates or Extremists. It is the question of the patriot, the man who wishes to benefit his country, benefit his fellow-men and is content to go to his grave, unlabelled with moderate, extremist, Swarajist, non-changers, in fact with the badge of any party in this country. Ladies and Gentlemen, Kristodas Pal was just such a man. He has been called a great nation-builder. We, in our own humble way, are all nation-builder. He has set an ideal before us, a high and noble ideal which we should follow fearlessly and for ever to the end. This is the lesson Kristodas Pal has taught us. It is the lesson that our youngmen should imbibe daily in the course of their education and culture. His life will be a guide and a beacon to those who strive to follow in the footstep of the great and noble Indian who set his country above self and his fellowmen above their daily pleasures, so that this may be a great and good land. He had set highest ideal and they should try to emulate the example of the illustrious deceased. I conclude with the words of the Poet :—

“As some tall cliff, that lifts to awful form,  
 Swells from the vale, and midway leaves the storm,  
 Though round its breast, the rolling clouds are spread,  
 Eternal sunshine settles on its head.”

**DR. H. W. B. MORENO, M.A., Ph.D., MEMBER OF THE BENGAL  
LEGISLATIVE COUNCIL AND A LEADER OF THE LABOUR  
PARTY IN CALCUTTA, SAID :—**

**Mr. Chairman, Ladies and Gentleman,**

I have just to occupy a few minutes between the speakers who have spoken before and those who will speak after me. My powers are not equal to the eloquence of those that have spoken before. I wish to speak particularly about the great aspects of the great patriot's career. The first aspect that has appealed to me more than anything else in him is that the life of Kristodas Pal has great lessons for up. He was one who looked upon all with an equal eye. In these days we hear a great deal about unity of the communities of India. If we are to progress as a nation, we can only progress if we link all the great communities of India. I belong to a minority community (Anglo-Indian Community). I know and feel that if we can gather all the children of India in one group, then Swaraj will come as a matter of course. The great thing is, we should have all the people of India on one common level if India wishes to progress at all. We must avoid all the criticism that is revolting against this spirit. This is the great lesson which we derive from the career of Kristodas Pal. We should apply that to our own life. Kristodas Pal had a genuine spirit within him, that when he saw a wrong, he fearlessly attacked it. When he saw right, he was the first to acknowledge it. That takes a great deal of training, patience and forbearance. This is the characteristic which we can apply to our heart and benefit by the noble example that he has given. That from the life of the late Kristodas, they had learnt to unite in one common level. The next great quality that I have been able to gather from his career is, that he was essentially a man for the people, he stood for the people, he lived for the people and he died for the people. Now, we have people in this world who are ready to stand up when there is a great cause to be fought, when great issues are involved, when great interests are at stake, but there are very few men who will help and fight for the poor against enormous odds and against

all opposition. Kristodas Pal was essentially a man of that type and the more we have of these real patriots who would stand for the people, the better will India be. It is no use helping one particular class or section of the people of India. We must all join together and when the people of India is satisfied, then all is satisfied. I do not wish to say very much more except this. He was great. What I want to bring home to you this afternoon is, that Kristodas Pal has gone and others will come and go. It is you and I, common people of India, who will have to go on working. In the Bhagbat Gita, Srikrishna says, "I am always evolving myself going into the world, so that evil may be put down and good may triumph." We must put our hearts together and call that spirit in the country and great deliverers will come amongst us. When we are lacking in enthusiasm, lacking in ardour, these men do not come. When the world needed, came Kristodas Pal, came Vidyasagar, came Ram Mohan Roy, came Keshab Chandra Sen, came Mahatma Gandhi. Do not be disappointed. No barriers had ever been erected saying, "Thus far, no further." We must strive and work together to produce great stamina and force of character as were in the great Kristodas Pal and this is the lesson I wish you to carry home this afternoon.

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MR. SACHINDRA NATH MOOKERJEE, M.A.B.L., VAKIL,  
CALCUTTA HIGH COURT, EX-ASSOCIATE—EDITOR,  
"BENGALI," LATELY COUNCILLOR, CORPORATION OF  
CALCUTTA, SAID :—

Mr. Chairman, Ladies and Gentlemen;

Kristodas Pal, the great gifted son of India, died this day just 40 years ago. Year in and year out, do we come here in our hundreds and in our thousands to pay a tribute to this sacred memory. We are assembled here this afternoon to give expression to our gratitude for the services he has rendered to this country and his countrymen by his devoted life of patriotism. You have heard from a friend

that Kristodas Pal was born under depressing circumstances of chill penury. Therefore he had to equip himself for the great task to which he applied himself. My friends, Kristodas Pal was a journalist, he was a politician and a statesman and he was a born journalist. He took to journalism though he was nominated for a Deputy Magistrateship. He did not care to accept Government service. In this connection I may say, that here there is one instance of application of the teachings of Mahatma Gandhi in practice. He rejected the offer of Government service. He might have easily become a Deputy Magistrate which was *summun bonum* in those days. He set his face against Government service. He said, "This is not the way for me." He believed in public life and he dedicated his life to build this country which was then in a dormant condition. Kristodas Pal practised in his life, the teachings of Mahatma Gandhi. We have title-hunters in these days. But title is a sort of affliction. There is a Sanskrit Adage "Upadhir Byadhirebocha." When Kristodas Pal was made Rai Bahadur, he wrote in the "Hindu Patriot", "What dire offences have we committed? In what way have we offended the Government that this title should be thrust upon us, a title which we never wanted and which may be misinterpreted by the people. He wanted to go through his public life, undeterred by the frowns and favours of fortune. He was only mindful of the approbation of his conscience. With that approbation, he tried to create public opinion in those days. It was a tiny streamlet. But to-day it is a mighty river sweeping all opposition before it. This was the handi-work of Kristodas Pal. He was a great journalist. The Press is now recognised as the fourth estate. It is now a matter of pride. But journalism does not claim many votaries in these days. We have not got now man like that great genius Kristodas Pal who flourished in those days. He was a man who never cared to hit anyone below the belt. Reference has been made to moderates and extremists and it has been said that there is no difference between them. It is an unfortunate distinction, distinction between sheep and goats. We must sweep away all these definitions.

We are sons of the same mother. Mother wants service of each and everyone of us. India wants everyone of her sons to do his duty. The mantle of the great Kristodas Pal must fall on his successors. It is for you gentlemen, to see that the example of Kristodas Pal is followed, so that the problem of attainment of Swaraj may be solved by the politicians. Kristodas has passed away leaving his inspiration in the minds of his countrymen. He passed away at a time when political life was yet dormant. He is gone but it may very well be said that he is still alive. He will still live in the rising democracy. Demos is awakened. It may very well be said in the words of the poet, "That spirit is immortal."

At this celebration of the fortieth anniversary of the death of Kristodas Pal, these lessons of his life strike us and we hope that his inspiration may live and help towards the uplifting of our mother-land.

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THE HON'BLE MR. A. K. FAZLUL HAQUE, M.A.B.L., M.L.C.,  
VAKIL, CALCUTTA HIGH COURT. MINISTER OF LOCAL  
SELF-GOVERNMENT, BENGAL LEGISLATIVE COUNCIL,  
SAID :—

Maharaja Bahadur, Ladies and Gentlemen,

I wish to mention certain aspects of the life of that great man. There is one thing to which I would like to invite your attention. It is this. One great lesson which has impressed itself upon my mind is the fearlessness and independence with which he stood up in defence of popular rights. This is a lesson, which we ought all to lay very well to our heart and which our young men may very well follow, because in this battle of life, the fearlessness, the sincerity of purpose, the nobleness of heart and the readiness of the will to fight against any injury to popular rights, which were one of the aspects of Kristodas's character, are the qualities expected of all of our young men who will be the leaders of to-morrow. Gentlemen, I am not going to take up your time. I heartily associate myself with all that has been said as a tribute of honour to the memory of the great man.

**THE HON'BLE MR. BEPIN CHANDRA PAL, MEMBER, IMPERIAL  
LEGISLATIVE ASSEMBLY, SAID :—**

I thank you for helping me to keep my head from getting giddy in this old age by popular applause of which I had more than my share not so long ago. We have met here not to talk politics, much less party politics. There are other places for doing that. We are met here to-night to honour the memory of Kristodas Pal, the foremost maker of modern India. The time in which Kristodas Pal lived were very different from your time. We have now secured Swaraj in the Corporation but in the days of Kristodas Pal, it was an absolutely official institution. We are now enjoying the ripened fruits to-day, but there were others less fortunate than ourselves, who sowed the seed, watered the sprouting seedling, and protected the new plant by their bodies and Kristodas Pal was the first of those gardeners. We have not got, even now all the powers in the Imperial Legislative Assembly. But in the days of Kristodas Pal it was so much worse, they could never reject the budget, present the introduction of Supplementary demands, or put inconvenient questions to the Executive, much less supplementary questions. Yet Kristodas Pal within the limitations of his time, worked with undaunted courage and spoke without fear or favour of the official acts and policies when the occasion demanded Kristodas Pal, was the leader of the progressive in those days. We have not got all that we want, but we have gained strength, we can speak without fear in the Legislative Chambers. If I talk sedition in this Hall, I may be hauled up before the Court by any policeman but in the Legislative Chambers, we can speak just as we please and neither constables nor commissioners ; neither Governor nor the Governor-General can touch our hair. All these things were almost unthinkable in the days of Kristodas Pal. Yet for what he did the courage of his convictions displayed in the various walks of public-life, the great stand that he took against official molisms—these have rendered possible for us to enjoy the larger and more virile life which we do now.



Our debt to Kristodas Pal transcends all petty considerations, of differences of political opinion or political emphasis. This evening, we are here to render homage to the work of Kristodas Pal. Though associated formally with the British Indian Association, Kristodas Pal was not merely the spokesman of the zemindars, but of the ryots as well. Indeed in those days, the British Indian Association was the only political organisation of this province and Kristodas Pal, their spokesman, guide, philosopher and friend, worked no less for the protection of the legitimate rights of the Ryots than to fight for the advancement of the special privileges of the zemindars.

To-night we remember the patriotism of Kristodas Pal, we remember the courage of his convictions, we remember his insight into public policy, we remember the far-sight with which he tried to guide our infant political life, we remember his wisdom and self-sacrifice and remembering all these things, we render unto him, "The homage of a grateful posterity."

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BARU AMRITA LAL BOSE, REPUTED AUTHOR OF BENGALIEE DRAMAS,  
' SAID :—

Mr. President, Ladies and Gentlemen,

The country which knew how to honour a great man, who was deserving of the highest honour, has great hopes in it for the future. He was extremely glad to see such a vast gathering which was a sufficient proof of their great reverence for the illustrious deceased.

The proceedings of the meeting terminated late at night with the usual vote of thanks to the chair proposed by Rai Abinash Chandra Banerjee Bahadur and with the usual closing song specially composed for the occasion.

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## THE 41st. KRISTODAS PAL ANNIVERSARY MEETING.

*24th July, 1925.*

PRESIDENT.

The Hon'ble Dr. Sir Devaprosad Sarvadhikari Kt., C. I. E., M.A., L.L.D., Ex-Vice-Chancellor of the Calcutta University, Member, Council of State.

### MAHATMA GANDHI'S ELOQUENT TRIBUTE.

The 41st. anniversary meeting of Kristodas Pal was held at the Calcutta University Institute Hall. There was such a monster gathering that the spacious hall became an air-tight compartment. The over-flow meeting at the College Square which was to have been held, had to be given up on account of the inclemency of weather. Notwithstanding the close impact inside the hall, hundreds of college students accommodated themselves on the projecting cornices of the balconies on the three sides of the hall and hundred others were seen standing on all the windows and many hundreds went away disappointed for not finding the least accommodation. The meeting passed off smoothly without any untoward events save and except that some window glasses were accidentally broken in the huge crowd by the students. The meeting was a fully representative one and was attended by Bengalees, Marwaris, Mahomedans, Parsees, Jews, Europeans and Anglo-Indians. Students, professors, journalists, members of the legal profession and many other prominent citizens of Calcutta joined the meeting. The most striking feature of this particular anniversary meeting was that Indian, European and Christian ladies to the number of some three to four hundred were present at this meeting and they occupied their seats on the balconies which were specially reserved for them. At this meeting, glowing tributes were paid to the memory of Kristodas Pal, the great social and political reformer of India.

The proceedings commenced with a song specially composed for the occasion.

**DR. RAI CHUNILAL BOSE** **BAHADUR, C.I.E., F.C.U.,** IN PROPOSING  
**SIR DEVAPROSAD SARVADHIKARI M.A., LL.D.,** AS THE  
**PRESIDENT OF THE MEETING, SAID :—**

Ladies and Gentlemen,

It is our proud privilege every year to meet in this hall to pay respect to the memory of a very distinguished countryman of ours, who held a unique position in the trade and commerce of this country, and it is in the fitness of things that to honour such a distinguished man such a gathering should take place in this hall. It is with great pleasure that I propose our friend Sir Devaprosad Sarvadhikari to take the chair.

Rai Bahadur Tribhubandas Hira Chaud seconded the motion which was carried.

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**MAHATMA M. K. GANDHI SAID :—**

Mr. Chairman and Friends,

I want to tender a double apology to you, first because I have not arrived in time; but you know the difficulties that beset me at the present moment. I have not a minute that I can call my own. Hence the delay. I want to apologise to you also for interrupting the proceedings and my apologies are due to Mr. Wordsworth whose speech was suspended in order to make room for me. I am deeply grateful for those facilities which everywhere my countrymen and others afford me, realising as they do my situation. I must confess to you that I know very little of the life of Kristodas Pal. The best year of my life have been spent outside India and as a busy man that I was in South Africa, I was not able to keep myself in touch with all that was going on in India. It is a humiliating confession but I must make that confession to you. At the same time I feel honoured in that I was invited to be present at this function. It is a matter of privilege to me that I can associate myself with you in the tributes that will be paid, this evening, to the memory of that great and illustrious countryman of

ours. His grandson Mr. Sitanath Pal, Bar-at-Law has been kind enough to place at my disposal some literature dealing with his writings and during the spare moments I could get yesterday, I came upon a passage in one of his writings bearing upon "Home Rule." I little thought that even in his bad time that great man thought out Swaraj which we are to-day endeavouring to the best of our ability to attain. He gave us those ideas of freedom which we are to-day endeavouring to translate into action. I have read also some thing else from his writings. As a youth I knew this much that he was the greatest journalist of his time and that he was a fearless patriot; but with his fearlessness, he combined a polished and cultured courtesy which never left, in anything he wrote, a sting behind. We, of the present generation in our attempt to attain our freedom need to treasure this lesson that we have inherited from that great man; we need also to copy his fearlessness and gentleness, because fearlessness without gentleness is mere brag and bluster.

The young men who have gathered together in such huge number, which I have seldom seen in any other anniversary meeting, to do honour to the memory of that great patriot, should remember this one lesson from his life, that even at this time of day, he has lost nothing for having been courteous. On the contrary, we are enabled to treasure his memory because he never lost sight of the fact that a man who has to deal with opponents, and who has to wring freedom from unwilling hands, has still need to be gentle and courteous. May I translate it in my own language and say that fearlessness is only true when combined with it, is non-violence? I have summed up all these gentle virtues in that one word which we have inherited from that great man. If it be true that our religion, Hinduism, is saturated with *Ahimsa*, then in every walk of life it is the one thing that we must exhibit most prominently. Speakers who will follow me, from their greater acquaintance with his life, I have no doubt, will tell you many things about his other virtues. It is well that we have gathered here together to

do honour to the memory of that great man, but it will be better if we translate some part of those virtues into our own life.

May God help you, and help me to do so, so that we may become better and fitter instruments for the task that lies before us.

MR. W. C. WORDSWORTH M.A. (OXON & LONDON), EDITOR,  
THE "STATESMAN," EX-PRINCIPAL, PRESIDENCY COLLEGE,  
CALCUTTA, SAID :—

Mr. President, Ladies and Gentlemen,

In one sense it may seem a little ridiculous for an European who came to India less than eighteen years ago to join with you in paying tribute to the memory of a Bengali gentleman who died forty-one years ago. To most here this evening, he can be only a tradition,—a memory at second hand borrowed from those who knew him. A tradition, however, can be lively. The European in your midst, scarcely shares this tradition. To him, the Bengalees who worked and died before he came among you, are memories in quite another sense, objects of his historical studies, personalities that he can appreciate, but cannot feel as you do. Yet when I was invited to speak this evening, I agreed without hesitation. It would have been churlish of me to refuse what was meant as a compliment to my part of the community, and I accept it too, as one more courtesy received at your hands. Other Europeans, at least, better known, have spoken to this subject before me; you will take them and me as a sign that Europeans can unreservedly join with you in appreciating great qualities and services to Bengal.

These anniversary meetings have been held for many years, and it is scarcely possible that anything remains unsaid. We know what Kristodas Pal was like. We understand his temperament, his purposes, his springs of action. We know what he wrote and did and said. Yet it is a good

thing that year after year men meet to share their memories of and unite in appreciation of the great citizen. Goodness and greatness—two terms not separable—have an inspiring force, and it does us good to contemplate them. The traditional form of education in my country is based on the belief that standards of judgment and capacities for sympathy are better possessions than mere informations, and that they are best acquired through contact with the minds, the words and thoughts of great men of all times. That is why we work laboriously at Greek and Latin. That is why we lay in our schools and universities so much stress on the study of humanity, literature, philosophy and history. Note that word, humanity; the studies that make us more polished, more civilized more humane, better able to appreciate and understand one another. Great characters, noble natures, are not of course confined to the remote past, and it does us the same good to be brought to ponder over what has been done for us in comparatively recent days. In one sense Kristodas Pal is remote. He was born much less than a hundred years ago, he died only forty-one years ago. But years are not the only measure of time. The world does not change at rates that can be calculated mathematically. That super-human and great genius Kristodas obtained the editorship of the *Hindu Patriot* when he was just a lad of nineteen. Things were not as they are to-day. We should feel very strange if we were transported back to that time. A new form of Government had just come in, and hopes were high; yet how small were the chances for a poor young unknown Hindu editor to distinguish himself by his public services. He was a pioneer and is entitled to all the admiration we feel for pioneers. The path he trod is now much smoother. Let us give him the credit due. I do not doubt there was around him an abundance of ability, devotion, readiness to serve the public weal. We know the names and the achievements of those who succeeded. We do not know the many who failed, their qualities going for little or nothing. Kristodas Pal came through to success. I do not mean by this, that he

rose to a position of recognized distinction in the social sense only. He did that, but it was not his aim, nor did he find in it his chief satisfaction. He was successful and happy in this that he found ample opportunity of using his talents in the work he loved best—public work, journalism and the conduct of affairs. For his own people he helped to make life wider, deeper, fuller ; that is why he stands out eminently unique in the national memory. He filled high positions, received great honours ; but nor for that is he so fondly remembered. He is remembered because he had great qualities and used them nobly for the public good, seeing in the state no opposition between the governor and the governed but an association of all for the common happiness.

I do not wish to enumerate his qualities, but if I may emphasize there, I should speak of his fearlessness, his moderation and his independence of character. He was a great journalist in a difficult age. Independence of views were scarcely tolerated, and the paper that showed it was liable to become suspect. Criticisms were slow to be recognised as an important element in the State. It is Kristodas who made the "*Hindu Patriot*" a power in the land. Kristodas Pal, I know from my reading, could preserve his independence when official honours came to him—a severe test of character. He sought them not. He sought work, opportunities of service ; and all that came in his way, he grasped them with vehemence so that he died, worn out and exhausted at the age of 45. Just think of that calamity. Think what it would have meant to have his qualities and experience at the service of India for the next twenty years. I notice that in one of these addresses not long ago, Sir Surendranath Banerjee delivered himself of these words, "Oh ! for an hour of Kristodas Pal, of his severe wisdom, his stately eloquence, his unrivalled love of country and his sagacity." That, and similar words that may be found in the book of collected addresses, show that Kristodas though dead, still speaks. His words, his outlook, his attitude towards life are remembered, and it is impossible to remember without being influenced in some measure by our memories. His success in public affairs in

differently explained by different speakers. One lays stress on this quality, another on that. This sort of analysis, though fascinating, is not, I think, very profitable. Leaders of men become so because others follow, and you cannot detect exactly what it is they follow by any sort of chemical or psychological analysis. Kristodas Pal was born to be a great influence. He both consciously and unconsciously trained himself to be a great influence, and he became a great influence. He used his powers for others, he had no purpose of his own to serve, and in India above all countries, it seems to me, the man who gives freely of his best nor thinks of any return is likely to receive generous return.

There are many young men here whose hopes we know, whose difficulties we understand well. Kristodas Pal was once a young man, with the same difficulties, and he had to begin to earn a living at a very early age, and at a time when there seemed to be much smaller possibilities before the Indian than there are now. Fortune saved him from becoming an insignificant official employee, saving up his talent and courage for better things. Of course he could not order his life. Few of us can do that. Destiny is wiser than ourselves, and insists on taking a big hand in the game. But we can all do our best in that walk of life to which destiny calls us, and Kristodas Pal is an ever-remembered proof of that. He was lucky, he found his way into work for which he had supreme gifts. He found delight in using his powers in his work. A journalist of the time wrote after his death that he would have made a good Finance Minister. His place was to help by criticism, explanation, to reveal the Bengalee to the European and to the rest of India, the European to the Bengalee. On a man so circumstanced the responsibilities are immense. One lapse from sincerity, one surrender to anger or irritation or flattery, and great evil might be the consequence. Amid all his responsibilities Kristodas Pal retained a level and undisturbed mind, a serenity of judgment, with the result that now nearly half a century after his death, people meet year after year to pay their tribute of gratitude and respect to his memory.



He alone of the men of his time is so fittingly and widely honoured. I must end by thanking you once more for associating a European with you.

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THE HON'BLE MR. JUSTICE MANMATHA NATH MUKHERJI,  
JUDGE OF THE CALCUTTA HIGH COURT, SAID :—

Mr. President, Ladies and Gentlemen,

In obedience to the call from the Chair, I rise to address just a few words. I cannot lay claim to any of those pretensions which would justify one in standing on this platform to say anything in memory of the great Mr. Kristodas Pal. But as a citizen of Calcutta, as a humble individual who belongs to a generation next to the one to which Mr. Kristodas Pal belonged, I think I have a right to join with you in paying my tribute of homage and respect to the memory of the illustrious deceased:

Ladies and Gentlemen, the life-time of an individual is very short; and especially the life of the great Kristodas Pal was a very short one indeed. The whole of his life's history may be told in a few words. But the lessons which his life taught us and had left for us are manifold. He was born in the year 1838. At the age of 19, he took up the editorship of the well-known paper "*Hindu Patriot*" on the death of its previous editor, the late Hurrish Chandra Mukherjee. He conducted that paper to the last day of his life. He rose to a position of very great eminence. He joined the British Indian Association which had just been formed, as its assistant secretary, then as its secretary; and lastly he was sent to the Imperial Council for representing that illustrious body. He was one of the first Municipal Councillors of Calcutta, a Justice of the Peace, and an honorary magistrate; and he was rewarded by the benign Government with Rai Bahadur and C. I. E. These shortly are the incidents of his life. There have been in this country men who have had a more eventful life than Kristodas Pal. But why is it that to-day we have assembled here in this

hall and in this large number for the purpose of celebrating the occasion which to us is a national asset? It is because of his virtues and qualities that he has left for us. It is not for me to extol these virtues and qualities. You will find them appreciated by more eminent personages than my humble self. As a private individual, he was easily accessible to all. Though born in a family with regard to which it cannot be said that he was born with a silver spoon in his mouth, till the last day of his life he never forgot that he belonged to the rank and file of the country; and he was so easily accessible to all that he was considered to be the friend of the unfriended and the only hope of the distressed people of this country.

As a journalist—and journalism, I must tell you, was not a bed of roses in those days—he rose to a position of eminence which has seldom been equalled. As a critic, he was a critic of immense foresight; and he was always gentle to his opponents. Whatever subjects he had to deal with he mastered the details of with a degree of aptitude which is unparalleled. Ladies and gentlemen, Kristodas Pal was considered in those days as the greatest patriot of our country. But it is not for me, an humble individual, to stand up and glorify the qualities of his life before you. But you will remember the one great lesson that he has left for us. He has taught us self-respect. When he died, an extraordinarily large public meeting was held in the Town Hall presided over by the then Lieutenant-Governor of Bengal. I shall read out to you what the head of the judiciary in those days said in regard to Kristodas Pal. That will give you an idea as to the good qualities which he possessed. Sir Richard Garth was the Chief Justice of Bengal in those days—a Chief Justice who was known not to have uttered a single word without having measured it. The Chief Justice who was not very prolific in praising men, said this of Kristodas Pal.

"I hope I may be allowed to say that amongst the many distinguished men whom I have had the honour of associating with since my arrival in this country, I know no one who had a larger fund of information upon public matters,

or who was more ready to discuss them freely, fairly and temperately, than our excellent departed friend. To my mind, it was one remarkable trait in this man, the wonderful tact, the patience and the temper which he displayed under the most trying circumstances. However keenly he may have felt, however vigorously or eloquently he may have defended his own position in any matter, he could speak and write on the most burning questions in the Council Chamber or in his journal with an amount of good temper and fairness and moderation which was an example to all public men. And there is another thing which I should like to allude to. I believe that few men in Calcutta, certainly in my experience, have more warm and fast friends than he had, of all ranks, amongst all classes, and in every section of the community. He was in and out amongst us, on all occasions, at our social gatherings, wherever native gentlemen were wont to be present. From the Government House to the house of the humblest of us, he was always welcome as an honoured guest; and in our public meetings, from the prize-givings at our schools and colleges to the great meetings in this hall for the most important objects, he was always ready with his advice, his eloquence and his purse, to assist us to the utmost of his power. For all that, we know that he was a strong party leader, he had strong party prejudices, strong party feelings. But what I wish to call your attention to and I do at the conclusion of my address is, that he never allowed his party feelings or his party bias to interfere with his social relations or with the performance of his public duties."

Ladies and gentlemen, when he died, it was said by people who certainly were not very sympathetic towards Indians, that he was the great Indian, that he was the true Hindu patriot and that it was only in the fitness of things that he took charge of that paper. It is not for me to say what character should be attributed to the politics of Kristodas Pal. But at the same time, it requires no study to find out that in those days there were several political parties and Kristodas held the unique position of being recognised as

the leader of the party to which he belonged and as a trusted adviser of the Government. He was considered to be a moderate ; but to be a moderate, in his opinion, was not to be a coward. And those of you who have not read his writings will do well if you will only take the trouble of reading what he wrote in connection with the rebuke that was administered to the British Indian Association when they went to a certain Viceroy on deputation in connection with the abolition of the cotton duty. You will do well to read the writings of the late Kristodas Pal when there was a compromise entered into—what was said to be an ignominious compromise—in connection with the Ilbert Bill. I ask you to read what he said about the jail-life of the Indian Prisoners. Those articles of his, will inspire you with patriotism, the like of which I say, you can never imbibe from the writings of other public men in this country.

Ladies and gentlemen, I do not wish to detain you. But this much I must tell you that Kristodas Pal was a true patriot ; ready not merely to profess devotion to this country, but when action required, to give expression to that devotion without fear of rebuke. I shall quote to you a classical passage from one of his numerous writings, which will show to you the keen foresight of that great man :—"Why should not India like the colonies be admitted into partnership in that grand joint-stock concern of intellectual, moral and political freedom which the British power represents. Providence has connected England with India with a golden chain. We do not want severance ; we are quite content with English rule. We only wish and pray that England will govern India in the same spirit in which she governs herself and her colonies. If Englishmen grant that we are fellow-men, why should we not be treated as fellow-subjects of the British Crown ? If it is English education and culture which revived India, why should not English principles of Government raise her to that high platform of political thought and feeling which it is England's boast to occupy ? The subjects of Her Majesty the Queen Empress form one grand joint undivided family ; and all ought

to have a place in the same family group, in the same brotherhood, in the same partnership. If England will only eschew the feeling that she has only a mastery over India, she will not only exalt the millions which a beneficent Providence entrusted to her care, but will exalt herself."

This is the lesson of self-respect and this is the lesson which he has left for us.

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THE HON'BLE MR. JUSTICE DR. DWARKA NATH MITTER,  
JUDGE OF THE CALCUTTA HIGH COURT, MEMBER,  
COUNCIL OF STATE, SAID :—

Ladies and Gentlemen,

I rise to speak only a few words about the life and character of the late Hon'ble Rai Bahadur Kristodas Pal. He was a fearless patriot; but his was fearlessness combined with non-violence. Kristodas Pal was also a genius in the field of politics. He gave expression to the national feeling in those days with an amount of fearlessness which will surprise us. We have been told by Justice Mukherjee that even in 1874 when the people were very moderate in their tradition, Kristodas Pal raised the cry of Home-Rule. I will read to you an extract from a passage which was written by Kristodas Pal in 1874 in his *Hindu Patriot*, then the only leading paper in India :—

"Home Rule for India ought to be our cry and it ought to be based upon the same constitutional basis that is recognised in the colonies."

Ladies and Gentlemen, with our awakened national consciousness after the World War, new ideas have run through the whole of the country—ideas which have been promulgated by Mahatma Gandhi and by one of the late great national leaders of India who has recently departed from us—the late lamented Deshbandhu

Chittaranjan Das. These are ideas which were not new to Kristodas Pal. These ideas germinated in him and he gave expression to those feelings even in 1874. That shows that he was a man of fearless character—surely unrivalled and unexampled in the public life of this country. The other trait of his character which appeals to me and which I will refer to now is the great simplicity of his life and character. He was indeed a man of plain-living and high-thinking. He was a man of whom it may be said with justice that he never suffered from what many of us suffer, namely, a swelled head. He was a person of great eminence, as Justice Mukherjee has said, and the recognised leader. But although his position was very great in the society of that time and although he was the most powerful member of the Viceroy's Council, and the mightiest journalist wielding very great influence both with the public and the Government, he was accessible to all. His door was thrown open to everybody, to the rich and the poor alike; and the great virtue of his character was that he would bestow equal attention to the demands of the rich as well as of the poor. This is the one great lesson which we have to learn from his life; and if we can benefit by this great lesson which he has left behind him, namely of fearless independence, of great, ardent and earnest patriotism, of the simplicity of life and character, we shall have paid a just tribute to his memory. Ladies and gentlemen, Kristodas Pal, I say, is not dead; but he will live for ever in the hearts of those whom he leaves behind.

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MR. DEBI PROSAD KHAITAN, M.A.B.L., ATTORNEY-AT-LAW,  
MEMBER OF THE BENGAL LEGISLATIVE COUNCIL SAID:—

Ladies and Gentlemen,

For some years, I have been practising a profession to which the Hon'ble President belongs, and he is under the idea that I can appear in two rolls. You will, therefore,

excuse me if I appear again before you and address you a few words to associate myself with the tributes of respect which my predecessors have paid to the memory of that great man of India. You have already been told that Mr. Kristodas Pal was a moderate. He was also a very practical man. His way of working in the politics and of taking part in the public life of this country, was to study not only the broader questions, but also those questions which were closely associated with the welfare of the people of this province. He used to study the fact of the private lives of individuals more than anything else ; and it was from that practical study that he used to draw his conclusions and put forward, with the greatest force, those remedies, which he thought, could remove the grievances and the ills which the people of this Province were subject to.

You all know that the lives of great men make our life sublime and it is on occasions like this that we cannot fail to draw inspiration from the life of that great man, the late Kristodas Pal.

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MOULAVI WAHED HOSSAIN, M.A.B.L., VAKIL, ALDERMAN AND  
COUNCILLOR OF THE CALCUTTA CORPORATION, SAID :—

Mr. President, Ladies and Gentlemen,

I deem it a privilege to be associated with the function of this evening. It has been truly said that no nation can aspire to greatness unless it learns to honour the great men of its country. I need hardly say that from the earliest time, India has been the land of hero-worship. Look to the ancient records and you will find that they are full of stories of great saints and savants, heroes and leaders of thought to whom high respect and profound reverence were paid. The Ramayan and the Mahavarat, the two famous epics of India, furnish striking illustrations of hero-worship. The meet-

ing of this evening convened in honour of the great man, bears eloquent testimony to the fact that even in these days of mechanical and material civilisation when the spring of spiritual life is almost dried, we are not unmindful of paying our tribute of homage to the great son of India. Nay more than this. No nation, as far as I am aware, has raised a marble statue to the memory of a journalist. Let it then be said to the credit of India that she has surpassed other nations in her desire to cherish the loving memory of her worthy son.

Sir, when I ponder over the chequered career of Kristodas Pal, it opens before my eyes the dim vista of the past. I see the stately figure standing on the high pedestal of statesmanship with eyes beaming with intelligence and with heart burning with the celestial fire of patriotism. His cultured brain contained the counsels of wisdom, his noble heart cherished the feeling of kindness and human sympathy and his sound and emphatic utterances on many an occasion displayed an amount of fearlessness and independence which has staggered many a man of the present time. Yet we find in him a man of sweet reasonableness which was characteristic of his good nature. His devotion to duty and his desire to advance the cause of his country endeared him to his own people, while his illuminating criticism on the erratic methods of the bureaucracy of his time and intelligent effort to support the beneficent Government evoked admiration even from the alien race.

Sir, Kristodas Pal is a name to conjure with even now at this distant date, well nigh half a century after his death. He had a strong personality, strong views, and was a tower of strength and was held in so high esteem by the Europeans and Indians alike that he was regarded as the "Pillar of the Empire" and was so described in the celebrated book bearing the same title published in London by T. H. S. Scott. He condemned on many occasions the erratic method of the sundried bureaucrats of his time. He was



the undisputed leader of India and his name will carry command for all age to come.

Ladies and gentlemen, it has been said that the motto of the late Kristodas Pal was loyalty to the Crown and justice to the people of India. But I make bold to say that Kristodas Pal was no lover of sham loyalty and sham constitution. In the anniversary meeting held in 1910, under the presidency of the Maharajadhiraja of Darbhanga, the president observed :—"If Kristodas Pal has taught us to be loyal and constitutional, he has at the same time taught us to be firm in our convictions, firm in our devotion to our country and fearless in giving expression to that devotion." I, therefore, say that Kristodas Pal, loyal as he was, was no lover of sham loyalty and sham constitution.

Ladies and gentlemen, What was the conception of Kristodas Pal about loyalty? "Loyalty" Kristodas Pal writes in his "*Hindu Patriot*", 'is an allegiance to the ruling power for protection received. That power would have no right to the allegiance of its subjects if it did not fulfil its duties, if it did not offer protection to their person of property from external aggression or internal commotion, from the attacks of the unruly and the machinations of the wicked; if it did not give fair play to the springs of industry and allow the people subject to its sway, freedom to pursue their calling in peace and security. If it did not shape the weal of the community whose trusted guardian it is, what right would it have to claim this allegiance? So loyalty is in mercantile parlance an exchangeable commodity; it is an exchange for value received. It is necessarily calculating and cannot be otherwise under any form of Government." That was his idea of loyalty which will remain good for all ages to come. Had Kristodas Pal been living to-day, I do not know what value he would have assessed in exchange of the repressive measures adopted and the Bengal Ordinance recently promulgated by the Government. What a storm he would have raised over the severe repressive measures and that

shameful Bengal Ordinance (cheers); What a whirl-wind of agitation he would have raised can be guessed from the widespread agitation he had started in defence of the liberty of the Vernacular Press Act and in opposing the famous Ilbert Bill ! ( Cheers ). But the voice of that Kristodas Pal, the great agitator, the prince of agitators, as he has been called, is now silent. That mighty pen which worked wonders greater than the mighty sword is no more in this land. But his inspired writings and speeches are still there, ready to direct our action for all times if we care to follow his example.

Ladies and gentlemen, one thing I should like to point out. It has been said that Kristodas Pal was a moderate. He was a moderate of his time and was endowed with the spirit of moderation. Remember the time when he was born ; remember the culture of the country, remember the spread of education in his time ; compare with it, his bold and fearless utterances regarding Home Rule for India. When there was a proposal of sending six representatives from India to the British Parliament, Kristodas Pal opposed it vehemently by writing in his *Hindu Patriot* :—"That the proportion is so ridiculously small that it would be a mere sand in the balance." Kristodas then wrote what you have now got in your hand :—"The Home Rule for India." I shall point out some passages from his writings which have not yet been pointed out by any of the previous speakers. It is this. Kristodas wrote :—"Our attention should therefore be directed to Home Rule for India, to the introduction of constitutional Government for India in India. In a recent issue he shewed that most of the British colonies have been blessed with constitutional Government but India is the only dependency, which despite the vastness of its area, its population, and interest, is denied that privilege. It may be said that India is not fit for constitutional representation, If Canada could have a Parliament, if such small and little advanced colonies as Prince Edward Island, Newfoundland, New South Wales, New Zealand,

St. Christopher's Island and Barbadoes could have elected Councils, surely British India has a fair claim to similar representation. If taxation and representation go hand in hand in all British Colonies, why should this principle be ignored in British India?" Then again Kristodas wrote :—"The present Councils are shams. The official element is predominant in the Councils, and it is this circumstance alone, we may observe, which makes the non-official members so indifferent to their business. They feel that they are mere ciphers, that they have been taken in to register as it were, the decrees of the Executive Government, that if they oppose, they make themselves obnoxious to the powers that be. They have not the same facilities for obtaining information that the official members possess, and they consequently seldom open their lips. Occasionally they break their silence but more as a matter of form than as an earnest effort. Then these Councils have no voice in the administration of the finances. It is true that, no new taxes can be imposed upon the country without the sanction of the legislature, but as the Legislative Members have no power to regulate expenditure, they are constrained to take for granted the financial statement and to say ditto to Government in matters of taxation. If any non-official member feels any scruples of conscience to say ditto, and places himself in opposition to any scheme of taxation, he at once sees the futility of such a move. The official phalanx behind the Government overpowers him by the mere force of majority. Those who advocate the cause of good Government in India will do well to concentrate their efforts upon the rectification of this gross anomaly. Home Rule for India ought to be our cry, and it ought to be based upon the same constitutional basis that is recognized in the colonies." That was the idea of Kristodas Pal some forty years ago, when mass education, mass awakening was not so general, and when the growth of nationalism was not so vigorous as it is now in this country. And yet his firm demand for self-government, his advocacy for Home Rule for India, and his definition of loyalty

clearly show that his soul was restless for the freedom of his country. Sir the hand of cruel death has of late been busy in removing the leaders of our country. In quick succession have passed away Bal Gangadhar Tilak, Deshbandhur Chittaranjan Das, Sir Ashutosh Mookerji, Sir Ashutosh Choudhuri and the last though not the least Rai Radha Charan Pal Bahadur, the worthy son of the worthy father, Kristodas Pal. But we are not mourning the loss of our leaders. They are no longer amidst us in flesh, but their ideals are still living, ideals which are moving the country on its onward march. In the scrolls of the birth and death rolls of our leaders we have seen the appearance and disappearance of noble souls. But Kristodas Pal was not only much ahead of his own time but even of the present as well and Kristodas Pal was and is the leader of India in those days.

The past was theirs, the present is for us, ours are the duties of continuing the work left undone by them but they are no small, no ordinary responsibilities. Ladies and gentlemen, do you not feel the impulse of the time? Great events are onward. They are being forged by the influence of an Unseen Hand. Be ready and prepared to march forward with the race of events which must overtake every one of us. However quiet, however peaceful we might be, we cannot evade the influences of time-spirit. We must be ready to march with the events. If it is to be that every one of us must play a part, let it be a worthy part, so that when the battle is over and freedom is won, we may look back not with shame but with pride and thankfulness.

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HON'BLE PRINCE AKRAM HOSSAIN OF NAWAB OF OUDH  
FAMILY, MEMBER, COUNCIL OF STATE, SAID :—

Mr. President, Ladies and Gentlemen,

At this far end of the meeting, I do not wish to inflict a lengthy speech upon you. Speakers who have preceded

me have spoken and those who are seeking to follow me will speak about the life and character of the great man who we have met here to honour. Ladies and Gentlemen, forty-one years ago, I must have been in my nursery and so I cannot claim to have any first-hand information of the late Kristodas Pal. But from the literature that have been available to me, I have been able to glean that the man who have met here to honour was indeed the great man India has produced. I remember very well that Mr. Percival, in speaking of him in one of these annual gatherings, spoke that he had to fill the dual roll of being the leader of Her Majesty's Opposition as well as of being the trusted adviser of Government. Ladies and Gentlemen, I ask you to consider how difficult indeed that position was and whether there are any men who can act as Kristodas Pal did, as mediator between the people and the Government. Ladies and Gentlemen, his was a remarkably simple life. Mr. Bhupendra Nath Basu, now alas! dead, in speaking at one of these gatherings described the simplicity of his character, and told the audience then present that a relation of his, a gazetted Government officer, was transferred to an unhealthy mofussil station. He was taken ill and he applied for leave and came to Calcutta. The leave was not granted. He (Mr. Basu) then advised his relation to see Mr. Kristodas Pal. The gentleman saw Kristodas Pal and told him about the matter. It was about 10 o'clock at night. But Kristodas Pal went to the Chief Secretary to the Government even at that late hour and reported the matter to him. The Chief Secretary was at once convinced of the necessity of giving this man leave and it was granted. This one incident, trivial as it might seem to be, shows the kindness of heart of the late Kristodas Pal. Ladies and Gentlemen, I feel it a great privilege that I have been asked to associate myself with this function to-night; for though I am not a speaker and I know so very little of Kristodas Pal's life, I know that he was the great man and in honouring him I am following the footstep of my distinguished predecessor Prince Ferishta. Ladies and Gentlemen, it will be oppor-

tune it I take this opportunity also before I sit down, to make a passing reference to the late Rai Radha Charan Pal Bahadur, the worthy son of the worthy father, Kristodas Pal. Ladies and Gentlemen, I have done. I hope you will excuse me for the briefness of my remarks and allow me to resume my seat.

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MR. SUNITY KUMAR CHATTERJEE, M. A., HEAD MASTER,  
LONDON MISSIONARY SCHOOL, CALCUTTA SAID :—

Mr. President, Ladies and Gentlemen; First of all let me thank you most heartily and sincerely, the conveners of this meeting, for asking me to come and represent my community at this meeting. I have come here as a representative of the India Christian community; and I have come here to pay my community's tribute to the memory of the great Kristodas Pal. This great man lived and worked and died in the service of his country. He was one of those who lived in the most strenuous days in the history of India, and it was he who moulded the destinies of India. I have of late been reading the life of this great man and I was struck with the amount of work that he had done during such a short stretch of time that was granted to him. I am not going to deal in detail with the life of this great patriot; I will speak only a word or two. I am not a speaker; neither do I dabble in politics. But I am a patriot; and the fire of patriotism that burnt in the heart of Kristodas Pal evoked admiration even from his enemies. He sacrificed all his material prospects in order that he might devote all his time to the service of humanity. I was saying that Kristodas Pal made sacrifices—tremendous sacrifices—in order that he might devote his time to the service of his country. He was one of those who first put before us, before his country, the great ideal—the ideal of service and sacrifice—and thank God that that ideal is still before us. Our modern great men have shown this spirit of sacrifice and have worked up to that great ideal. They have shown that greatness does not consist in the accumulation and amassing of worldly goods, but greatness consists in embody-

ing this spirit of sacrifice so that they may be filled with the riches of God. I was thinking just lately about that great ideal, and it came to my mind that one of our great men followed up towards that great ideal, I mean, the late Desh-bandhu Chittaranjan. The 18th of June will ever remain fresh in my memory when I saw a vast concourse of people following the bier of that great man and I was pondering as to why that vast crowd followed the bier of C. R. Das. Why was it? Was it because Chittaranjan was a great lawyer, because he was an eminent and skilful politician? No. It was not because of that. It was because Chittaranjan Das made sacrifice—tremendous sacrifice—in order that he might devote his all in the service of the country. It was Kristodas Pal who first taught us that ideal. It was Kristodas Pal who first placed before us that ideal for which he lived and worked and died.

Another trait in his character was fearlessness. Fearlessness, in fact, stands out as the special trait in his character. He was never a cringing flatterer. He wanted justice to be done to the people, but he never imitated the cringing manners of the favour-seekers. Kristodas Pal was a man of humble origin and till the last day of his life he gloried in this fact. He has taught us a lesson which needs to be taught at the present day, namely, that howsoever a man is born, that does not matter. It is what we are and what we make ourselves to be that really matters. He had a large heart and broad sympathy and he was devotedly attached to his parents. But he was also loved and respected by those who had come in contact with him and had worked with him.

Now India is passing through a great crisis and India needs men like Kristodas Pal, so that she might be led to the path of progress. Some people say that these are most awful times. I say no. India is in her birth-throes, and now is the time when we want men of the type of Kristodas Pal—men who can make their contribution in order that India might be great in the eyes of the world. My young friends, Kristodas has presented before us a great ideal, and, if we

can follow this ideal, I am quite sure that India in the long run will take her rightful place not only in the Empire but amongst the great nations in the world.

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DR. P. D. BOSE, M.D., SAID :—

Ladies and Gentlemen,

Conscious of my utter unworthiness, with a feeling of nervousness that borders almost on fear, I rise with the greatest deference to offer my humble tribute to the memory of a man who was the greatest of his generation in India.

On similar occasions in the past, my community—the Christian community—has been far more worthily represented for doing honour to him whom 41 years ago it pleased God to cut off in the prime of life. But what gives me courage to-night is the certain knowledge, the firm conviction that if Kristodas Pal were to appear in the midst of us at this moment in flesh and blood, his generous heart could never have rejected the simple votive offering of a devotee however obscure he might be.

It is true that I did not see the light before that great man ceased to be ; but many a time in the days of my boyhood I have heard the charmed name of Kristodas Pal mentioned in terms of affection and the highest regard from the lips of my maternal grandfather, the late Mr. Umesh Chandra Dutt, whom he counted as one of his closest and most intimate friends. Then when I grew up and as a young man studied his life and his writings, I became an ardent admirer, nay a devoted worshipper, of that great man. Indeed what young man is there who having made himself familiar with his life and his writings has been able to withstand the charm of his matchless personality ?

It is not my intention, ladies and gentlemen, to try your patience or to tax your forbearance with a long and tiresome address, but I would just hold up before your eyes, the picture of a man who was true to himself, true to his



country and true to God. A remarkable love of justice and fair play, a quenchless thirst for knowledge, a marvellous capacity for work which few can boast of, a solid strength of intellect, a thoroughness of mastery in any subject he took in hand, a dauntless spirit, a kind and sympathetic spirit, but above all a genuine and selfless love for his country were the outstanding features of the life and character of Kristodas Pal. The mission of his life was to interpret the sorrows and joys of his people to a foreign Government. Whether as a journalist, a citizen, a statesman or a legislator, he always stood by his countrymen in their hour of need ; But on the other hand he was never unfair or disloyal to a Government whose actions also he sought to interpret to the people of his country that thereby he might bring about a happy understanding between the rulers and the ruled. Ladies and gentlemen, in his country's hour of peril, the lion-heart of Kristodas Pal never quailed before the frown of authority ; nay, at the time of the passing of that hateful Act known as the Vernacular Press Act, he dared to look a Viceroy in the face and to pour the vial of his wrath upon his offending head. He dared to characterise him as the worst and the most unrelenting despot the country had ever seen. Such was his indomitable courage, such was his love for his country, and such was his love of justice and fair play.

The ceaseless labours of Kristodas Pal as a citizen, his brilliant achievements in the field of journalism, and his manifold activities as a statesman, a politician and a legislator are well known to you and need no repetition. But while labouring for his country's cause, Kristodas Pal never made fame, honours, or emoluments as the object of his life. His plane of existence was far above that of selfish or petty gain. Indeed I sincerely believe that he would spurn at the very idea at the very suggestion of such a thing. Ladies and gentlemen, he did not seek to be great but his was a light that could not be hidden under a bushel. He was like a city on the mountain-top that could be seen from far and near. He did not seek fame but fame sought him out. He did not seek honours but honours were showered

upon him by a Government against whose actions he never scrupled or hesitated to level the fire of an unsparing criticism whenever occasion called for it, and the reason of it all was a transparent honesty of purpose that characterised all his actions in life.

Ladies and gentlemen, it is full 41 years ago that Kristodas Pal died, but the undying memory of his greatness still survives and would to God, that passing from heart to heart, this heirloom, this rich legacy of a priceless memory may be handed down from generation to generation, to become the fruitful source of strength, hope and inspiration to his countrymen for whom he lived and died.

The past is often spoken of as the dead past, but how can that be when it holds men like a Kristodas Pal, a Surendranath Banerjee, a Chittaranjan Das, or a Radha Charan Pal—the worthy son of the worthy father, Kristodas Pal. Then the dead past becomes the living fountain head of strength, hope and inspiration, then we should not look back upon it in tears pining for what is not, but rather with a nation's joy and pride we should rejoice over the priceless treasure that it contains.

Then a nation's future looks black and threatening when all her hopes are dashed to the ground, and her life blood is at its lowest ebb, when her heart is sinking with fear and the sword of action is about to drop from her nerveless grasp, then it is that the magic past often whispers into the ears of a dispirited race, the charmed name of her most favoured son Kristodas Pal and behold! a miracle is performed. The drooping eye lights up with fire, the sluggish life-blood courses madly through the veins, and the nerveless hand grasps the sword of action as in a voice and with a shout of joy, a rejuvenated nation rushes into the thick of battle and conquers or perishes in the attempt.

Therefore with the memory of Kristodas Pal in our hearts, let us gird up our loins for the future and press for

the mark. Let us take up the thread where he has left it, and complete the work which he began. Let us not grow down-hearted or dispirited, but rather let us run the race to the end. In the words of the poet let us.

Fill up the blanks in our files,  
Strengthen the wavering line,  
Stablish, continue our march,  
On to the bound of waste,  
On to the City of God.

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PROF. NAIDU, M.A., OF MADRAS SAID :—

Ladies and gentlemen, and my young friends. I came only to see this great gathering, but somehow or other, I felt within myself a call that I should speak to my young friends. I will speak only one word because the President has already warned me that I should speak only for a short time. Kristodas Pal lived for a great ideal, he was the greatest journalist, the greatest statesman. I speak about the man Kristodas himself. What was he as a man? Some speakers said that he was a moderate, while others said that He was not a moderate. God takes away those whose work, he thinks, is done. What is the message that you are to carry back with you? What is the message that they leave to you? Of the many qualities that strike the people, the thing that strikes them most is his fearlessness. He had originality, and he had love of freedom. These are the ideals which are presented conspicuously before you. I am very sorry to say that I have got experience of our young men. They have no confidence in themselves. Don't you feel to-day that Kristodas Pal's ideals are still hovering over us. I ask you to close your eyes and feel within your hearts the soul of Kristodas Pal whispering. This is the only thing I speak to you about Kristodas Pal.

## PRESIDENTIAL SPEECH.

THE HON'BLE DR. SIR DEVA PROSAD SARVADHIKARI, KT.,  
C.I.E., M.A., LL.D., EX-VICE CHANCELLOR OF THE  
CALCUTTA UNIVERSITY, MEMBER OF THE COUNCIL  
OF STATE FOR INDIA, SAID :—

Ladies and Gentlemen,

Another anniversary of Rai Bahadur Kristodas Pal's death has come round to remind his people that this day 41 years ago was created a void in their midst which more than a generation has not filled. Had he been spared to us, he would not have been more than 85 and if not superlatively engaged in the details of the nation's affairs, his mellowed experiences would still have been giving us the considered lead that we never worse needed before.

Fate's cruel and constant overdrafts on an impoverished people's attenuated resources are dealing it death blows. Ashutosh Chowdhury, Ashutosh Mukerjee, Chittaranjan Das, in just more than a year, are monumental losses in their respective spheres of activity that few countries could survive. And yet it has got to and God willing, will survive, for *Na Debah Srstinashak*.

I cannot very well pass on without making a reference to one of the greatest workers of this generation, our late lamented friend Rai Radha Charan Pal Bahadur, who was the worthy son of his worthy father, Rai Bahadur Kristodas Pal. He was inspired by the loftiness of character and great ideals of his great father, Kristodas Pal. Posterity will remember Radha Charan Pal as a great champion of the poor and the bulwark of civic and political rights. His father was the god of his idolatry and that idolatry was the inspiration of his whole life. He was a "Lion of the Calcutta Corporation." He died literally in harness and in his death the Citizens of Calcutta lost a tower of strength and Bengal one of her worthiest sons. Two generations of national workers are very rare indeed.

The moral that I want to be drawn on such a day and on such an occasion as this, without standing too long between you and the speaker, is that we must close up our ranks, if we are not to perish down-right and for all time. What our great Dead has left unaccomplished must be essayed, nay accomplished even by the veritable minnows left behind, and if the task is prayerfully approached, strength and grace will be vouchsafed by Him who makes the dumb speak, the lame, the halting, scale mountain heights. To Him while offering our dutiful and respectful oblations, to the names of the Dead, we also supplicate for strength, so that He may inspire us even through those that are seemingly dead to us.

A few short extracts from Kristodas Pal's speeches and writings such as have not been brought to your notice before, will afford us solace and inspiration to the flagging spirit of laggers in the dire days when we have veritably fallen on evil times as also on evil tongues. And let the Dead that we reverently adore to-day, speak :—

KRISTODAS PAL WHILE CRITICISING THE FURTHER REMISSION OF COTTON DUTY, A QUESTION PAINFULLY TOPICAL AT THE PRESENT TIME, IN AN ARTICLE WITH HEAD LINE.

### “INDIA FOR MANCHESTER”

Wrote as follows :—

“Once more Manchester has come forward to sacrifice India. A deputation representing all classes of Lancashire, we learn from a telegram, waited upon Lord Cranbrook, the Secretary of State for India, to ask for the repeal of the Indian Import Duties. His lordship in addressing the deputation said, it was intended to repeal the Import Duty gradually until it was completely abolished. Last year's remission was simply the stepping stone to this result, made in the interest of Lancashire, which should be first consulted as soon as there was a surplus available from Indian revenues

If Reuter has faithfully reported Lord Cranbrook, his lordship evidently means that India exists for Manchester. If his lordship has said so, he has simply inherited the political creed of his predecessor, Lord Salisbury.

How keenly alive to native opinion are our masters in England? How zealous are they of the interests of the dumb millions whose destinies have been committed to their charge? How active and zealous are they in resisting improper pressure put upon them by Manchester? How rigidly just are they in holding the balance with an even hand between India and Manchester? *Oh! Tempora! Oh! mores!*

Manchester seems to think that the Indian import duty is the greatest stumbling block in her way, but she forgets that it is foreign competition which is driving her out of the market, and that it is her own deceptive course which is bringing discredit upon her fabrics.

But the rage for "restrictive traffic" is spreading. America has got protection, and Prince Bismark has made a move in the same direction for Germany. There is now a general feeling against English goods on the continent. Will the repeal of the Indian import duty which is quite a flea-bite relieve Manchester? Of course India is a British dependency and Manchester is powerful enough to dictate terms to the Indian Minister, but how far will the repeal of the duty go to help her? India will have to make a large sacrifice, she derives a revenue of £800,000 per annum from the import duty, and if this revenue goes, she must recoup her loss by fresh taxation. India, which is subject to periodic famine, to poor too pay her own way, pressed under the heavy weight of taxation, must bleed more and more in order that the blood of Indians may fill the stomachs of a few cotton lords of Lancashire. This is the position which the persistent Manchester agitation against the cotton duties holds out to India."

Let the people of India take note of his trenchant criticism.

WHILE CHARGING MR. ASHLY EDEN FOR HAVING LECTURED THE VERNACULAR PRESS ON THE OCCASION OF A DURBAR AND FOR HAVING TAKEN ADVANTAGE OF SUCH AN OCCASION FOR THE PURPOSE OF PROCLAIMING TO THE WORLD THAT THE VERNACULAR PRESS WAS DISLOYAL AND SEDITIOUS, KRISTODAS PAL WROTE AS FOLLOWS :—

“What was the tone of the English Press during the time of the Georges or of the Anglo-Indian Press in the days of John Bull and Flibbertigibbett? Even now a-days are the vernacular papers more violent than some of the Anglo-Indian papers, we need not name them, which seldom miss an opportunity to abuse in no measured terms Lord Northbrook; Lord Lytton, Sir Richard Temple, Mr. Eden himself, Sir James Stephen, Mr. Stokes, Sir Stuart Hogg, and many other prominent functionaries of the State? Did the worst vernacular papers come out with black borders on the arrival of His Royal Highness the Prince of Wales in the capital? If example teaches better than precepts, surely the example of these Anglo-Indian prints is anything but salutary. There is, however, this difference that what is considered independence in the European is condemned as unmitigated impertinence in the native.

We cannot forget that the genus official is everywhere impatient of criticism, and nowhere more so than in India, particularly when the criticism comes from the so-called native.

If the function of the Press be only to sing in praise of Government or its officers, it cannot fulfil its mission. A continuous use of the sugar of praise unvaried by a legitimate portion of the acid or pepper and salt of merited criticism and censure, would produce belly-ache.

He cannot be unaware that there are three potent causes which affect the tone of the native press, the high-handed, illegal and capricious acts of certain public officers, the inertness of Government to correct them, and the insolent,

insulting, and violent attitude of the majority of the Anglo-Indian papers towards the native. The remedy for the first two lies in Mr. Eden's own hands. If he takes care to curb the wayward spirit of the thoughtless capricious, and self-willed among his own officers, men, who would not hesitate to damn legality in the house of God, the vernacular papers would have little cause to complain on that score. On the other hand, if the aggressive Anglo-Indian papers would treat their younger brethren of the native press with fairness and generosity, pointing out their faults in a conciliatory and not in a carping and censorious spirit, there would be no occasion for the bad blood between the two. If two out of every three Anglo-Indian papers that one takes up are bristling with abuse, if the foulest language be used for even the best of men in the country, if 'apes' and 'asses' be the courteous epithets with which the people are ever and anon traduced, it is but natural that there should be attempts at retaliation. Human nature is human nature. Hit for hit is the law of human society and if the so-called native is hit, he naturally seeks to hit back. How he attempts to hit is another matter. This is the chief cause of the intemperate language in the vernacular papers, and so long as it is not removed, the Government cannot in fairness charge them with being the aggressors. Put down the aggression, and there will be no occasion for retaliation.

The Government can summarily suppress a vernacular press, but it cannot put a stop to the ranking of heart, produced by wholesale and virulent abuse which assails the people almost every morning."

TAKE ANOTHER SUBJECT, WHICH WITHOUT ITSELF BEING POOR, IS LIKE THE POOR ALWAYS WITH US; THE INCREMENT OF MILITARY EXPENDITURE ON ONE OCCASION KRISTODAS PAL wrote as follows :—

Lord Northbrook stated in the House of Lords last session that the cost of the Indian army had within the



last two years increased by one million, and this enormous increase has been made in this piping time of peace. Not a man has been added to the strength of the army, and yet a million more added in the expenditure of the army. Could anything be more scandalous than this? It is all very well to say that the people must pay it. They are fully alive to their obligations to contribute to the necessities of the state, and willing to bear necessary burdens in all loyalty and humility. But if it is the duty of the people to pay, is it the duty of the Government only to take? Has it no other duty? Is it not its paramount duty to see that the taxes and levies are well administered, that there is no extravagance, no waste? The State represents the people in the aggregate; it is the trustee of the nation, and although the obligations of the State trustee cannot be enforced in a court of law like those of individual trustees, it is amenable to higher courts, we mean the court of its own conscience and of civilized opinion. In countries, where the people have a voice in the administration of their own affairs, the responsibilities of the Government is much diminished, for after all the measures adopted by the Government are the expressions of the national will conveyed through the representatives of the nations. But in India the people have no voice in the administration of the country; the Government is directly responsible for the laws it enact, the tax it imposes, the policy it inaugurates. And it is doubly incumbent upon the Government of India to see that in no measure is injustice or wrong done to the people. But we do maintain with all deference that a taxation is imposed upon them without satisfying them that all that could be done by economy has been done. We do not care for cheese-paring economy. A clerk here, a draftsman there, and a duffry or a peon further on, are not worthy game for the battle of economy which we urge the Government to wage.

We pointed out the other day that about a quarter of a million could be saved in the Public Works Department, but what is the Government doing? The Secretary of State has forced upon us a Minister of Works, who has been

more than three years in office, but what has he done ? We have heard it said that the Government of India is powerless in effecting economy, we admit that this is to a certain extent true, but the Public Works Department as in other departments can take the initiative. It is true the Double Government under which we live interposes obstacles in the way of economy and improvement ; nevertheless the Government of India has the power of initiation in most matters, and if it be firm in the assertion of its own opinion and the representation of its own responsibilities, we do not think the Secretary of State can lightly set it aside. The Government of India is directly responsible to the people of India, and if it will do its duty, it will not lack support either from the people of India or England.

One word more. The Indian public should bear in mind the wholesome saying "Those who want help must help themselves." It is not do to resign their fate into the hands of the Government.

The Bogey of a double Government, which is still flourishing, not merely the condemned Diarchy—is still sitting tight on India's chest and military extravagance is much more scandalous than it was during the life-time of Kristodas Pal.

KRISTODAS PAL SPEAKING OF ANOTHER PHASE OF THE FINANCIAL QUESTION WROTE IN AN ARTICLE WITH A HEADING :—

"INDIA IS SACRIFICED TO ENGLAND."

He wrote :—

"As our revenues have been increasing, so our army charges are increasing ; as India is being drawn nearer to England by steam and electricity, the drain upon her resources is becoming greater and greater ; as years are rolling on, India as a dependency of England is getting financially more and more embarrassed till at last she is unable to pay her way without a heavy additional taxation."

India has been systematically sacrificed to English interest. The situation of India is certainly peculiar, she is not a British colony, and her claims are not therefore backed by the voice of a people who are of the parents' stock. It is true that there is growing English population in India, but English men out here are mere birds of passage, they do not make this country their home, and therefore feel no abiding interest in her affairs. They come here on a money-making mission, and as soon as their pockets are filled, they fly home. To them it is comparatively immaterial how the country is governed or what taxes are levied. Practically they enjoy considerable immunity of taxation. As a body they do not contribute to the land tax. Their shares of the indirect taxes are limited by their number, while their prestige secures the greatest attention to their wants and requirements.

India is unrepresented in Parliament, and Parliamentary Government is a party Government. There are, but few members of Parliament, who take an intelligent and active interest in Indian affairs. Those who do evince it, form a minority, and however energetic, bold and persevering they may be, they are easily outvoted; the Ministry of the day, which commands a majority in the House of Commons necessarily commands the ear of Parliament, and India is therefore left to the tender mercy of the Ministry. If the ministry is conscientious or if the Secretary of State for India for the time being is independent and keenly sensitive of his own charge, some attention is paid to India, but this is on record that ever since British connection of England with India, she has regarded India, as the recruiting and training ground for her army and notwithstanding the great moral and political advantages thus obtained, she has not scrupled to lay heavy pecuniary liabilities upon her dependency. Successive ministers have perpetrated the gross injustice without the slightest compunction of conscience."

One wonders what Kristodas would have had to say after Lord Birkenhead's phenomenal pronouncements.

IN A REMARKABLE ARTICLE WITH THE HEADING  
 "THE PRINCE IN INDIA."

Kristodas wrote as follows :—

"On behalf of the people of Bengal we respectfully and cordially welcome Your Royal Highness to these shores. If it has been the dream of your life to see the gorgeous East, it was beyond our dream to expect that the Heir-apparent to an empire on which the sun never sets, would condescend to visit this distant dependency.

Different minds give different interpretations to the motives of Your Royal Highness' Visit, but whatever Your Royal Highness' object be, whether it be an enlightened curiosity, a love of manly and rational pleasure or a noble resolve to study the history, traditions and real condition of the many millions of this country, whom you may one day be called upon to rule, to us the Royal Visit is fraught with the most momentous consequences.

Four month's stay cannot surely enable Your Royal Highness to study India to any purpose or gain a full insight into the complicated problems of its administration, nor are the circumstances under which Your Royal Highness, as becoming your high rank, is making Your Royal progress, calculated to qualify. Your Royal Highness to know the real truth about the country. Wherever you go, a varnish is put on, nothing is presented to Your Royal Highness in naked reality. The whole empire has undergone a new whitewash in order to please the Royal eyes, the view presented to Your Highness is a huge fiction. Possibly from the glorious sights which Your Royal Highness has seen, Your Royal Highness may conclude that this is a land flowing with plenty and prosperity, but in reality the country is very poor, the majority of the people can hardly live from hand to mouth. Possibly the Universal rejoicings with which Your Royal Highness has been welcomed may impress your mind with the belief that the people are quite content but nothing could be a graver mistake than that. The

people are content with the Queen's Rule as an abstract fact or a political condition; they do not wish for any change of rule or dynasty; nevertheless they feel deeply the insolence of office, the invidious distinction of race made not so much in personal intercourse by heads of Government as by the representatives of the ruling power in the districts, in the practical administration of the country, supported no doubt by their official superiors from motives of policy; the absence of any sympathy except in rare cases between the rulers and the ruled; the high hand with which the administration is not unfrequently carried on regardless of the feelings, sentiments and wishes of the Governed; and above all the open inconsistency of the practices of the actual rulers of the country with the noble professions and behests of the Queen's Government.

"We deeply regret that although your Royal Highness has come to see the people of India a wide gulf has been placed between your Royal Highness and the people at large—a wider gulf than ordinarily exists between English men and Indians. Your Royal Highness has only seen cities under colours, whitewash, and glowing lights—they are no index to the real condition of the cities themselves, or of the distant and rustic villages. We beseech Your Royal Highness to remember this fact, this moral truth, when you will render an account of your visit to your Queen mother. Your Mother is our mother and your Royal Highness will doubtless tell her that all that you have seen so glittering is not gold."

What poignant sorrow is depicted, yet what manful truth is told and what truly loyal sentiment—sentiment that warms the Throne and seeks to befriend the people. If a similar message was addressed to the present Prince of Wales when His Royal Highness came here, what a world of difference it would have made.

Sagacity, statesmanship, truth, honour and dignity were Kṛṣṇodas Pal's watch word and he was the embodiment of those in all that he did and said.

**KRISTODAS PAL IN REFERENCE TO AN ADDRESS GIVEN BY THE LEADER OF THE CONSERVATIVE PARTY IN ENGLAND THE MARQUIS OF SALISBURY AT PLYMOUTH UNDER THE AUSPICES OF THE CONSERVATIVE ASSOCIATION** wrote as follows :—

“According to Lord Salisbury then, the power of the sword is that which must be appealed to as the source of English superiority in India. This is a doctrine which is not only wrong in theory but essentially opposed to the sentiments and the conclusions of the most advanced school of thought in politics. The power of the sword alone can never maintain England's sovereignty in the East.”

Kristodas Pal expounded theories and formulated demands in 1874 that will stagger 1925. There was at one time a suggestion that six members should represent India in Parliament. In giving this demand a short shrift, Kristodas Pal remarked that he had no faith in proxies.

Home Rule for India was first conceived by the Late Kristodas Pal and it was he, who first gave expression to it in the days when the mentality of the people was not, what it was at the present moment.

Kristodas Pal's article on Home Rule for India will amply repay perusal, when we are supposed to be busy in drafting constitution under serious handicap.

However Lord Birkenhead's speeches may be read, interpreted or misinterpreted, the country has been directly or indirectly united to form a draft constitution and has a clear duty in the situation. It cannot sit with folded hands but must do some work constructive, definite and generally acceptable. Kristodas Pal's article on Home Rule for India gives a clear lead in the matter which will be distinctly helpful. If all death anniversaries were similarly helpful, they would serve a great purpose indeed. It was the duty of the people of this generation to follow his footsteps.

The function of the meeting ended late at night with the usual vote of thanks to the Chair and with the usual closing song prepared for the occasion.

## KRISTODAS PAL ANNIVERSARY MEETING.

24th July, 1926.

The 42nd Kristodas Pal Anniversary meeting was held at the Calcutta University Institute Hall on Saturday the 24th July under the presidency of the Hon'ble Kumar Shibshekhareswar Roy, President of the Bengal Legislative Council. There was an extraordinarily huge gathering. Eminent people of all denominations both Europeans and Indians, officials and non-officials, High Court Judges, Members of the Executive Council and Legislative Council of Bengal, Rajas, Rai Bahadurs, Mahomedan Princes, Anglo-Indians, Persians, Jews, Marwaris, Bhatias, European and Indian ladies and other prominent people of all shades of political views. Members of the learned professions, Barristers, Vakils, Attorneys, Journalists, Professors, Doctors, Fellows of the Calcutta University and College Students of Calcutta mustered strong at the meeting. The meeting was a fully representative one and was a grand success.

The meeting started with an opening song specially composed for this occasion.

The Hon'ble Kumar Shibshekhareswar Roy was proposed by Raja Gopendra Kristo Deb Bahadur of Sobhabazar and seconded by Raja Janaki Nath Ray of Bhagyakul to take the chair.

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### PRESIDENT'S ADDRESS.

Ladies and Gentlemen,

I deem it a great privilege and honour to be called upon to preside at the 42nd anniversary meeting of the late Kristodas Pal. On this day 42 years back his noble soul left its mortal frame, and for 42 years, the people of Bengal have met annually, on this day, to pay homage to his hallowed memory and draw inspiration from the life's work of the great teacher. For, his was the soul which, it pleased God Almighty to send down in our midst to elevate humanity.

And, when he passed away, he left behind him an ideal and an example of service which is a permanent source of inspiration for all ages to come.

The great Kristodas Pal began his life as an humble journalist and remained a journalist all his life and wielded his powerful pen for the poor and the rich alike. As a journalist he stood foremost. His wonderful way of putting things, his vast erudition and deep insight, his love of justice and sturdy independence and above all his unimpeachable nobility of character made him at once liked and respected both by the people and the Government. He thus secured an eminence and influence for Indian journalism which it had never attained before, and his paper the *Hindu Patriot* became a power in the land. But journalism alone could not monopolise a superman like Kristodas Pal. There was hardly any public movement in his day of which he was not a sponsor or an organiser. He was the greatest political thinker and the greatest statesman, the truest patriot and the most sincere friend of the weak and the oppressed. His residence in Baranosi Ghosh Street was a veritable temple of justice where the needy and the aggrieved always found an open door and ready response. He was accessible to every one and the more humble the applicant, the sooner did he obtain a hearing from him. The hand that penned editorials which created sensations throughout the land, also drew up petitions for the poorest peasant, the voice that awayed multitudes in an assembly also brought hope and comfort to the humblest caller in distress. The man who fought for the poor peon of Bishnupur who was unjustly dismissed, also championed the cause of the zemindars of India when an ill-informed section of the people demanded their annihilation. A grievance only needed to be just and he would set himself vigorously to redress it no matter whether the question was big or small or whether the aggrieved was a man of position or came from the humblest station in life. This was the secret of his popularity with all sections of the people and this won for him the title of "The Tribune of the people." Ladies and gentlemen, a man like Kristodas Pal



never dies. His memory lives for ever. May we continue to cherish the memory of that great patriotic soul from year to year. Let his life and his work be our guide in all our activities, whether public or private, for in that way alone can we prove ourselves worthy of the rich heritage bequeathed to us by late Kristodas Pal.

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SIR P. C. MITTER, KT., EX-MINISTER TO THE GOVERNMENT OF BENGAL, SAID :—

Mr. Chairman, Ladies and Gentlemen,

I deem it a great privilege to associate myself with you this evening in paying my humble tribute to the memory of the great man. After the eloquent and exhaustive speech of my esteemed friend, I do not think it necessary to make any lengthy remarks, but there are certain aspects of the great man's life which I feel it my duty to mention.

Ladies and gentlemen, in order truly to appreciate the life and work of a person of outstanding position in the history of modern Bengal, nay of modern India, it is necessary to pause for a moment. It is necessary to recall the past in which that great man worked. But it is necessary that I should call your attention for a moment to that period of our national history from the year 1860 when Kristodas Pal entered public life as a journalist at the early age of 19 and remained so to the year of his death about 24 years later. Look back to the year 1860; was there any public life in India then? There were only a few educated men. Graduates were then turned out by units and not by thousand; the matriculates were then turned out by tens not by thousands. There was only one University in the whole of India. Those were the days when Kristodas Pal started his public life. But what was before him? What was the past upon which he had to work?

In his days, it was most difficult to create an impression on the public mind. Kristodas Pal was an epoch-maker and I claim for him that there was no Bengali,—I do not think

I shall be far out if I say, no Indian,—who made politics as Kristodas Pal did. As a journalist from 1860 onwards, as the only English journalist of the only weekly paper in the whole of India, he, on the one hand criticized where criticism was necessary, and on the other hand brought together the disjointed forces of the microscopic minority of the educated class. For truly in those days the educated class was a microscopic minority. Kristodas Pal wielded a force at once unique in those days of Indian history, when the educated class began to realise what nationalism meant. He preached from week to week and welded together the educated classes. The educated classes in those days did not live apart from the masses, at any rate, not apart from their neighbours and the lesson which he inculcated on the educated classes went deep down into the hearts of the people who were not privileged to read and appreciate his articles. That was not the only one feature of his life. We find that at the end of 24 years of his life, India, at any rate, Bengal, had approached the next epoch-making age. It was after those 24 years that the great Sir Surendranath Banerjee and the other leaders of the old Congress movement started that movement. It was throughout those 24 years that nationalism as an organised force had started throughout the length and breadth of India. We can say that but for this useful life, this strenuous life and this full life of Kristodas Pal, it would not have been possible for nationalism to grow, and I may say, looking at the result of the activities of the great Kristodas Pal that, although the early Congress leaders could not reach the masses, could not reach a sufficiently large number of the ordinary type of people, it was Kristodas who laid the foundation of the latter day nationalism, which happily permeated into the minds of a large number of people. Looking at the question from this it is difficult not to pay the greatest possible tribute to the life of this great man Kristodas and therefore I make bold to say that he was in the true sense, the maker, the creator Modern Bengal nay Modern India. It was his activities which have created to-day a public life. He was

not merely a journalist, nor was he merely a political leader. Political leadership in those days, apart from other reasons, was not a possibility, because politics in that sense and parties did not exist then. He was greater than a journalist, greater than a political leader, greater than a politician. He was the greatest statesman and the most ardent patriot. His patriotism made him realise that it was necessary to have high ideas and ideals. His practical patriotism told him that in order to realise those high ideas and ideals you must not neglect the everyday life of the people, you must not neglect the drudgery of the municipal administration, you must not neglect the Council Chamber. And in those days the voice in the Council Chamber was not the voice of the millions, even you must not neglect your duties as a Justice of the Peace, indeed you must not neglect the practical day to day life of the public man. Kristodas lived a full life and it was due to his enthusiasm and to his earnestness that he became so successful as a public man. It is to such a man, gentlemen, we are assembled here to-day to pay our tribute.

Kristodas Pal belonged to the masses. He raised himself by his great industry, and by his great intellect to be a man well known throughout the length and breadth of India, nay to distant foreign lands as well. But he never forgot to the last day of his life that he rose from the masses. Though he rose from the masses, his statesmanship told him that unity amongst all classes was necessary to the national cause and therefore he could be said to have a national outlook. He brought the masses and classes together for the common cause of his motherland. He realised that differences go to weaken the national cause. He realised as a true statesman that unity goes to uplift the national cause. I sometimes wonder, ladies and gentlemen, what Kristodas Pal would have done if he were alive in this distracted land of ours at the present moment. After studying his life history I make bold to say one thing that he would have thrown all his energy for alleviating the destructive forces which are amongst us to-day.

MISS B. L. LLOYD, SECRETARY TO THE EUROPEAN ASSOCIATION AND COUNCILLER TO THE CORPORATION OF CALCUTTA SAID :—

Mr. President, Ladies and Gentleman,

I feel greatly honoured by the invitation you have given me to address this meeting held to commemorate the anniversary, to the death of the greatest figure of the political life of India. How great an impression Kristodas Pal made not only upon his own generation but upon that which succeeded him is evident from the fact that here to-day we have met together 42 years after his death to keep alive his memory in affectionate remembrance and to record some of his achievements and some of the principles for which he stood during his active and useful life.

I am myself particularly interested in celebrating this anniversary because I am one of those who in the next generation has succeeded Kristodas Pal in the Corporation of Calcutta. I need not recall to you his active work on behalf of the citizens of Calcutta and his efforts towards the improvement of Calcutta. The memory of his work as a City Father will long remain. His efforts were directed towards supplying the people of Calcutta with good food, good air, and good water, all three of which are important items in connection with public health.

For my own part, I do not know what the views of Kristodas Pal were in regard to woman taking their part in public affairs, but when one reads his life and utterances and remembers the encouragement he gave to everyone who was really working sincerely for the good of others. I feel that it could only win his approval to know that the Corporation of Calcutta had opened its doors to a representative of the many women in Calcutta and that that representative was to-day, however, imperfectly and humbly, endeavouring to follow in his footsteps and to work for the welfare of her sisters in Calcutta.

It is impossible to read the life of Kristodas Pal without being impressed by the outstanding qualities of his character, his self-restraint, moderation and love of his fellowman, nor is it possible to read his life without feeling intense regret that he is not with us to-day when those qualities are so urgently needed. Those are qualities of inestimable value to public men at all times, and even to the ordinary citizen, and it seems to me that during the troublous times through which we are now passing in Calcutta, it is peculiarly fitting to emphasise this particular aspect of the life of the man whom we have met together to honour to-day.

It is with considerable diffidence that I as a European refer to the question of communal strife which is now agitating brother communities, but of one thing I am certain, and that is, that there can be no settlement of these troubles or disputes without the practice and the daily exercise of that large spirit of toleration and self-restraint which forms so strikingly large a part of Kristodas Pal's personality. Strong measures by Government may serve as a temporary cure but the sore underneath will only heal when the bitterness and hatred which keep that sore alive are counteracted by the plentiful application of the balm of mutual toleration and restraint.

Self-restraint, moderation, goodwill and forbearance are all qualities in which everyone, even the humblest, can take his share in practice.

I like to think to-day that Kristodas Pal was an entirely self-made man. He rose to his position of eminence entirely on his own merits, not because he was actuated by selfish ambitions to achieve fame for himself but because his life was ruled by a great honesty of purpose and a desire to meet all classes and to listen to all shades of opinion before forming his own. This honesty, single-mindedness and impartiality are essential qualities in the building up of a national life amongst the varying races and communities of this vast country.

To all who have the welfare of India honestly at heart and who strive, though often with differences of opinion,

towards the solution of our constitutional problem, the very difficulties of that problem necessitate the furthering of a spirit of co-operation amongst communities and between the peoples and those charge with authority over them, be they Indian or European, if a successful solution is to be found. That solution will never be found in strife and antagonism.

If Kristodas Pal were here to-day, I feel quite certain that he would tell us that the recent deplorable happenings in Calcutta form one of the greatest obstacles to progress for which it is necessary to find a solution, and that he would appeal to all for the exercise of those very qualities which have made him so profoundly respected. No one could have been more ardently patriotic than he was ; no one could have desired more whole-heartedly the advancement and political progress of his country ; yet quick as he was to realise his country's needs, he was quick to recognise also its limitations. He realised that it is impossible for a nation suddenly to assume the reins of Government and to take its place besides more advanced nations that have won their way to progress and good Government though centuries of bitter experience, and often years of internal strife.

Again, it is with diffidence that I speak on this subject, but I speak as one who cares as ardently for the welfare of India and its peoples as any of you here present. I am convinced that those who foster non-co-operation in any sphere, whatever it may be, are quite definitely assisting in the growth of the spirit of division amongst communities and individuals. To those who may be in favour of this method of opposition to Government, I would point them to the life of him whom we are honouring to-day.

Kristodas Pal stood for unity and co-operation and the bringing together of all the forces of the Empire in the cause of progress, and his attitude towards the problems of his day which is equally applicable to our own may be summed up in the sentence which contained the whole of his political creed "Do justice to India and I am your friend, do injustice to India and I am your foe." These simple words contain

the essence of that balm of which I spoke just now, and in repeating it to-day let us regard it as a message from Kristodas Pal himself who speaks to us across the years calling to us to give our best, as he himself so readily gave, in the service of India and her people.

Let us remember the example he has left us of justice, fairness and moderation in all things which he preached in his life and practised in his actions and let each one of us honour his memory to-day and pay him that highest of all tributes by leaving this hall with the determination to follow in his footsteps and to seek always for the good there is in others, and from that we will learn to tolerate and respect the views of others however different may be our own.

May the spirit of Kristodas Pal be always kept alive amongst us to educate, enlighten and inspire, and may each one of us try to realise in our own individual conduct the principles of forbearance and kindness, of honesty and devotion to duty, of consideration and charitableness towards his fellowmen, which have made his name respected and revered throughout these 42 years.

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SM. SARALA DEBI, B. A., EDITOR, "BHARATI," SAID :—

Mr. President, Ladies and Gentlemen,

I deem it a great honour on behalf of the Indian womanhood of Bengal to pay respectful homage at the 42nd anniversary of the death of that most famous son of India, Kristodas Pal. From Raja Ram Mohan Roy down to Surendranath Banerjea, many sons of Bengal have acquired fame and honour but of none of them has the memory clung nor will their memory ever cling so tenaciously as that of Kristodas Pal. It is now 42 years since this greatest patriot of India passed away from our midst but every year that has passed has been an anniversary meeting which has invariably been marked by the evident proofs of the sincere adoration

which that wonderful man commanded and continues to command from his countrymen. And what have been the predominating elements of these anniversary meetings? The youth of the country, the rising generation, to whom the life and character of Kristodas Pal made an irresistible appeal, this unbounded enthusiasm, this spontaneous reverence of one and all, this eagerness to pay their homage to the memory of the greatest Bengali may all be explained, and the explanation is simple; Kristodas Pal is not dead; his noble spirit moves and inspires the lives of our youth, the of hope our country. The burden of his wonderful life, the uplift of his countrymen, their regeneration, their elevation to a plane of equality with rulers—this burden has not yet been lifted from his soul.

Little wonder then that at these great meetings his invisible presence is felt infusing the ideal of his life into those present, thrilling them with the nobility of that life which was a personification of all those great qualities of patriotism, love of country, sturdy independence and self-sacrifice which raised him from obscurity to the highest esteem, not only of his countrymen but of the ruling classes as well.

Remember the public opinion in the days of Kristodas Pal which was at its lowest and his attitude towards the then governing classes and we are to transcribe the lesson of his life on the tablet of our heart. Surendranath Banerjea in one of his memorable speeches very rightly observed:—"Oh for an hour of Kristodas Pal, of his severe wisdom, his stately eloquence, his unrival love of country and his sagacity.

Ladies and gentlemen, on one of his writings Kristodas said—"Why should not India like the colonies be admitted into a partnership in that grand joint stock concern of intellectual moral and political freedom, which the British power represents?" We do not want severance, we only wish that England will govern India in the same spirit in which she governs herself and her colonies."



OF KRISTODAS PAL MR. BEADLEY BIRT SAID :—

"His criticism was built upon solid fact and figures and not upon mere rhetorical declaration.

Everyone will admit that it was this essential feature of Kristodas Pal's writings that commanded the attention and respectful consideration of the English. But have the governing classes followed the advice of Kristodas Pal ?

At this anniversary I appeal to the British to co-operate with us. Unite with the Indian, but don't usurp his rights. Don't attempt to extend your rights at the expense of the Indians. You have said here that we are your fellow-citizens, show us by your deeds that you mean what you say. Unite with us for this citizenship ; make the interests of India your interests and let us build a great Indian nation. India and Indian ! Let it be now common interest to serve both ; let us both strive for the glory of India and Indian. Conserve Indian's wealth ; don't let it pass to other hands ; do not treat the Indian, be he high or low, white or dark, with contempt. This is the co-operation for which I appeal. Banish all ideas of ruler and ruled and let the differences that now keep us apart give place to unity, to a united Indian nation.

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PRINCIPAL J. R. BANERJEA, VIDYASAGAR COLLEGE, SAID—

Mr. Chairman, Ladies and Gentlemen,

On an occasion like this and in an assembly that has gathered to perpetuate and commemorate the memory of one whose services to Bengal, nay to India, are well known, the very first thought that arises in our minds in what was it that gave Kristodas Pal that distinction which raised him above his fellowmen. The answer to that question can be given only by considering the life of Kristodas Pal, which was rather short but fraught with the greatest significance. You have heard that Kristodas Pal rose from humble beginnings to occupy a position which certainly ought to be regarded as one of the highest that one could possibly occupy.

How was it that he came to be a man of such commanding influence, of such vast power and authority? The answer to that question is not far to seek. It lies on the surface. The most startling quality of Kristodas Pal that raised him above his fellowmen and welded together into one organic whole the different activities of his life was that he had a great ideal before him and that was the ideal of the Indian nation becoming a nation truly great, in the proper sense of the word great.

He was not a visionary, nor was he a dreamer. He was an intensely practical man and his practice was based on sound theory. The ideal that loomed large in his mind was the ideal of India becoming great, and he saw that unless the character of the nation was built up, it was impossible to realise that ideal. Towards the realisation of that ideal, the building up of the character of the nation, he worked day and night and literally exhausted himself in the service of India. In connection with that building up of the character of the nation Kristodas Pal had a great vision. That vision was that in building up character one must take into account the complexity of human nature. Kristodas Pal was a man who had confined his activities not to one thing, nor to one sphere, but to the many sides of human nature.

None of the previous speakers, for instance, has dwelt on the fact which I shall emphasize with all the energy I can command, that Kristodas Pal had in the year 1879 written a famous minute for the Education Committee and thus rendered a signal service to the cause of education in Bengal. If you go through that minute you will find what sound opinion about education Kristodas Pal entertained and what he wrote about these is still engaging the attention of the educated people and members of the University at the present day. It was his great ideal, the great thought of making India great, that shaped his views, moulded his character and gave to his nature that solidarity and substantiality which he came to possess. He, however, emphasizes the need of building up character. Take for instance, an illustration from his life. In his speeches as a statesman, the one thing

that he laid stress on was the building up of the character of the nation. I remember that when I was a boy and familiar with a little English, I used to read the speeches of Kristodas Pal in connection with the Annual Budget in the Imperial Legislative Council, Kristodas Pal went down to the very bottom of the real cause of the disease of the nation and tried to find out how financially sound India would be if only all the errors that were committed, both by the Government and by the nation, could be removed, so that the errors being removed, financial stability and financial progress could be secured.

It has now become a point to say that Kristodas Pal was always ready with facts and figures and as regards that, it has been said that Kristodas Pal was the greatest statesman that India has produced. But after all, he succeeded in making an impression in connection with the Annual Budget in the Imperial Legislative Council, though behind that there was the intimate familiarity with facts and figures. At the same time there was something more substantial than that, and it simply, was that he knew how to lay his finger on the weak points in the character of the nation and the Government of the country. Take another illustration from Kristodas Pal's life. You will bear me out when I say that it was the same building up of the character of the nation that ever loomed large in his mind. I remember, for instance, what I heard about his activities as a Municipal Commissioner and as a member of the Bengal Legislative Council. There also he was not a visionary, a mere theorist. He thought of the vices that were rampant and he thought of the errors that were committed, and he tried in his capacity as a Municipal Commissioner and member of the Legislative Council to probe the disease to its bottom and find out the remedy, what would remove the disease, and this is the great lesson that we learn from the life of Kristodas Pal, a man of many-sided activities whose contribution to journalism, politics, social reform and educational problems and their solutions

we can never forget. I have heard it said that Kristodas Pal was a moderate in politics. I do not wish to associate that word with the name of Kristodas Pal. In the time in which Kristodas Pal lived, there were no moderates or extremists, nobody spoke of non-co-operation or co-operation. These were things altogether outside the regions of men's politics.

Kristodas Pal found that the British nation had by building up character been able to give to the other nations of the world the ideas of liberty and equality and he never forgot to acknowledge the debt which my nation owes to the British nation and never thought for a moment to question the authority of the British rule. At the same time I take it upon myself to say from a perusal of some of his speeches that we cannot call him either a co-operator or a non-co-operator also, since the words did not exist then. He was against division and he thought that the Indian nation would at one time become a partner of the British Empire. There are in his speeches certain utterances which lend themselves only to that interpretation and he thought of the far off time when strifes between the two nations would cease and Indians and Britishers would look upon one another as equals and partners in one great Empire, and there would be one parliament for all men and not simply for the English and the Scots.

He was a man eminently practical and he told the people —“You have to deal with the Government as it is. What you must do is to point out the mistakes of the Government. In that spirit you should work and try to find out the errors of the Government—nobody must be regarded as incapable of committing errors and human personalities are capable of committing errors, whether individually or in a corporate capacity.” That man is a friend of the Government who points out its mistakes with a view to trying to remedy those errors for the welfare of the people at large.

Kristodas Pal, though it may not be generally known, was a Hindu of Hindus. His convictions were firm.

I remember that when I was a young boy I came across something that jarred in my mind. Christian missionaries has started a campaign against Hinduism. Kristodas Pal with that mighty pen that he wielded in the columns of the *Hindu Patriot* made better attacks on the Christian missionaries. He displayed much nobility of character and much comprehensiveness of views in his attacks on the Christian missionaries. He was an orthodox Hindu and he was a Hindu of Hindus. People do not know much of the religion of the man and that is the point to which I wanted to draw your passing attention. After all it must be admitted that every human being has his failings and limitations.

There must be in us the limitations of the finite. But at the same time if a man happens to rise above us, to outstrip us and tries to bring his community into one line with the other great civilized nations of the world even against all the circumstances of the time, that man must have a great vision and Kristodas Pal had that vision. I might call him a genius. It is the nature of a genius to overcome obstacles. Kristodas Pal overcame the obstacles of poverty, the obstacle that was in his way of educating himself; that shows that he was a man possessed of genius. Kristodas Pal's soul had seen the perfect in certain things and certain spheres and that vision illumined his path and kept together the various activities of his life and united and welded them into one homogeneous whole.

It is said that the hero is a sincere man, though one cannot agree wholly with that view, for the hero is not only a sincere man but something more. Kristodas Pal could be called a hero in that sense because there was no double-mindedness in him. He was frank and outspoken. There was no resentment about him. It is his sincerity which gave to his life that strong bent of character. He tried to build up the character. He tried to build up the character of the nation and for this we have assembled

here in such large numbers to perpetuate the memory of that great man. We cannot afford to forget his life lesson, I say the object lesson of that great life, that it is only by building up our character on the right lines that as individuals we can succeed, that as nations we can prosper whether the sphere in which our lots may be cast. As we dwell on the life of Kristodas Pal, let us soar to the height of our imagination. He was touched with the celestial fire that gave him vision of the true and the beautiful.

To you my young friends present in such large numbers, I would say one word in conclusion that without the building up of character which was to him the essential thing as Kristodas Pal conceived it, you cannot be great, individually, nor can the nation to which you and I belonging become great. Let us carry that lesson with us. That is the great object lesson derivable from Kristodas Pal's life.

A question may be asked, in what sense was Kristodas Pal a hero? I shall answer the question thus. Carlyle in his Heroes and Hero Worship described heroes as Kings, prophets and poets—Kristodas Pal was neither a king, nor a prophet nor a poet, yet the nation likes to admire him. Is it not a significant fact that year after year large crowds assemble to do honour to his memory? The number of people who have passed and gone away, and who are honoured in this way year after year is very limited. But what was it that has given him this distinction and raised him above his fellowmen? It was his character. Let us follow him in his footsteps and thus perpetuate his memory. His memory is not perpetuated by marble statue, but in simply trying to follow him in his footsteps, even so far as his ideal of the beautiful and the fine. He was true to his family circle, true to his neighbours and true to his country, to Bengal and India at large. He was not a king, nor a prophet, nor a poet, but simply a man. Let it be your aspiration, let it fire

your imagination, let it stimulate your thoughts. You should realize that it is as a man and a man only that one can turn out the best hero of his nation—can uplift his followmen and breathe into them the right spirit for accomplishing things in the proper way.

Pundit Shyamsundar Chakravarty, Editor, Servant, said :—  
Mr. Presiden , Ladies and Gentlemen,

I have a very short time at my disposal and I shall have to be short. So you need not be at all anxious for my appearance on the platform. To the people of India Kristodas Pal is a name and an image and that is the reason why you have the statue of no other Bengali than of Sroejut Kristodas Pal in the most prominent place of this most beautiful and big city. Kristodas Pal was the protagonist of the interest and welfare of the aristocracy and of the peasant and labour classes as well. Man is man. The true man is the friend of the rich and the poor, the distinguished and the undistinguished. Kristodas Pal was such a true man in the strict sense of the term. Anniversary meetings of Kristodas Pal would not have drawn such big crowds every year if he had not something special and individual in him.

A flower blossoms and strike us with its beauty. So a life that endures and keeps its impressions on succeeding generations is a subject of sturdy for an artist. I was not Kristodas Pal's contemporary When I was a boy reading in my village school I heard a story about Kristodas Pal which revealed the real keynote of his life. What was it? Once upon a time a very capable Lieutenant-Governor came to pay his respect to Kristodas Pal at his Kansaripara house. So you see in these days when you have to appoint time for interview with the Excellencies and we poor journalists have as our duties to publish the time when such and such persons will be granted interview with such and such Excellencies. In those days of darkness—you have heard from so many speakers that there was no University education then—the magnetic

personality and the powerful pen of Kristodas Pal drew the Governor all the way from Belvedere Government House to his home at Kansaripara. What followed is more interesting, more eloquent and indicative of the man than anything of the life. It was this; when the Governor arrived at the door, His Excellency asked some body to hold the reins of his horse. Kristodas Pal as soon as he saw this from his window rushed out of his room shouting, "What are you doing, Governor? He is my father, he is my father. Let me hold the reins for you." The Governor tendered a sincere apology to Kristodas Pal and his father. If you read Kristodas Pal's life, if you persue his debates in the Legislative Councils, if you acquaint yourself with his style which is the man as they say, the one thing that is bound to strike you is the overwinning and all-engrossing simplicity of the man. It is the influence of Kristodas Pal which has descended to us across the length of time, it is simply because he was in his orbit, that he was what the simple and honest common sense say—in his place. He did not borrow any assistance from any advantageous sources. He was not an England-return man which is now-a-days a sign to earn a leadership, still he was a leader amongst them. He was born to lead but not to be led, to guide but not to be guided. A man *par excellence*. He was an eminent jurist; he had not a big balance sheet at that time and still we have assembled here to talk of him and to discuss what he had left to us as spacious legacy. Kristodas Pal was a brave man and a moral man. Kristodas Pal was not an office-seeker or a title hunter. Kristodas Pal was a true Hindu and a true Bengali and it is his irresistible moral force which has called us here to-day to discuss his doings; so we render unto him the profoundest homage of a grateful posterity.

With the usual vote of thanks to the Chair the meeting terminated late at night.

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A "LEADER" BY THE LATE HONOURABLE BAI KRISHNODAS  
PAL BAHADUR C. I. E., IN THE "HINDU PATRIOT"  
OF 1874.

## HOME RULE FOR INDIA.

The progress of ideas does not certainly run in parallel lines. How often has it been seen that contradictory ideas have taken hold of men's minds in the same age in different countries. While one nation may be seen shedding its blood for the establishment of a republic, another struggling manfully for the maintenance of the old fabric of monarchy, while one is crying for war another for peace, while one is advocating feudal institutions another preaching that property is theft, while one is pleading for the political enfranchisement of women another promulgating the doctrine of making one man the lord, master and saviour of many women. Thus the lives of nations like those of men are a mass of contradictions. Thus contrariety of ideas is often manifest in the intellectual efforts of educated, intelligent, and thoughtful men. This conflict of opinion is observable in the discussion going on for the good Government of Ireland and India. The champions of Ireland want dissociation from the Imperial Parliament of England, while those of India want association with it. Mr. Butt, the advocate of Home Rule for Ireland in his recent speech on the subject, said, "Constitutional Government consisted of adequate representation in Parliament—a control of the administration of affairs by a representative Assembly of the people, so as to bring the Government of the country into harmony with the feeling, the wants, and the wishes of the people. Did the representation by 103 Irish members in the English House of commons amount to that? Could it be said that that house discharged the great function of constitutional Government of Ireland? If it did not, then it followed that Ireland was deprived of that Constitutional Government which was its inherent right." But

the champions of India consider it the height of injustice that India is not represented in the Imperial Parliament of England, and they would be satisfied even if six members were elected for the three Presidencies. Ireland with a population of about five and a half millions complain that she is most inadequately represented in the Imperial Parliament by 103 members, while the self-elected champions of India would be content with 6 representatives for one hundred and eighty millions of British subjects in India. Thus nothing could be more opposed to each other than the ideas put forth by the champions of Ireland and India for the redress of the political grievances of the two countries.

There are many reasons why the representation of India in the Imperial Parliament in England is undesirable. In the first place the constitution of the British Parliament is peculiar; it is an imperial institution, and its very essence is party jealousy. Questions are not as a rule decided on their merits; there is a large amount of party feeling imported in the discussion of those questions and however a member may be convinced of the logic adduced by a speaker of the opposite party, he must vote with the party to which he has sworn allegiance. Party and not reason or rights ways his conscience. Of what good will it be to India to throw half a dozen men professing to represent her into this whirlpool of party-politics? Then all questions are decided in Parliament by a majority of votes, and what possible influence can the votes of six Indian members exercise upon the decision of Indian questions? Now there is a sense of responsibility, if there can be one in matters which do not effects the personal interests of those concerned, in the members of parliament from the absence of representation of the masses of India, but this feeling will be non-existent when they will see that India has her own representatives for the protection of her own interests. The result will be the same as it has been by the nominal admission of non-official members into the Legislative Councils of India. The old Legislative Council of

India had a deep sense of responsibility; it knew that the people of India had no representatives in that assembly and it therefore, generally speaking, dealt cautiously and tenderly with matters affecting the rights, interests, feelings, sentiments, and habits of the dumb millions of this country. But now the position is changed. A few non-official members have been appointed to the several Legislative Councils, but they serve as mere buffers between the Government and the people. Being a standing minority it is all the same whether they sit there or not, but the Government has a good excuse to say that in carrying on legislation they have the benefit of the counsels of the representatives of the people. In the same way the admission of six representatives of India, if such a concession should be made, would serve only to lessen the responsibility of those members who now take interest in Indian affairs, and mislead the English nation by creating an impression in their minds that what is done by the House of Commons for India is done after a full discussion with the Indian members. The Indian representation would be a perfect sham, but the general public of England would regard it as a reality. Then if Indian representatives be admitted into Parliament they will necessarily vote in matters affecting the English revenue and expenditure, in other words affecting the pockets of English tax-payers, and the latter may then with good reason ask for a voice in the administration of the Indian revenue. Indian accounts are now distinct, and although England has not been just to India in her claims upon that dependency, still the line drawn between the revenues of the two countries is so well defined that if the Indian Government both here and in England be firm, it may successfully resist the encroachments of the English Treasury upon the Indian exchequer. But once the Indian Budget is made the sport of the political parties of England, woe be to the poor tax-payers of India! And after all is India prepared to send her own representatives to England? There are certainly not wanting men in this

country, well qualified by their knowledge and ability to represent it in the Imperial Parliament, but whether they are prepared to go to England for the purpose of sitting in the House of Commons is another question. We have seen how few consented for social and religious reasons to go to England for the purpose of giving evidence before the Indian Finance Committee, and the same reasons will we fear prevent them from offering themselves for election to Parliament. It is true that India may be represented by Englishmen interested in India by business relations or from political sympathy, but we confess we have not much faith in proxies. As Mr. Disraeli remarked in the Home Rule Debate—"Is it in an age when we have denounced proxies as an abuse that we should settle by means of proxies the controversies of nations." In the same manner we ask, are one hundred and eighty millions of people to be represented by proxies, when it is proposed to give them a constitutional representation? We have the highest respect for those Englishmen, who devote their time, talents and energy to the advocacy of Indian questions out of pure disinterestedness and philanthropy. We are well aware that they will not sacrifice the interests of India, and that in many matters they can speak much more boldly and independently than an Indian can venture. But they are now pursuing the same course effectively enough, and we therefore see no necessity for a sham representation of India in Parliament with a view to strengthen their hands. Mr. Fawcett M. P. elected for Hindustan instead of Hackney would make no difference whatever in the balance of Parties as regards India. As for the addition of six members for India, the proportion is so ridiculously small that it would be a mere sand in the balance.

Our attention should therefore be directed to Home Rule for India, to the introduction of constitutional Government for India in India. In a recent issue we shewed that most of the British colonies have been blessed with constitutional Government but India is the only dependency, which despite the vastness of its area, its population, and interests, is denied

that privilege. It may be said that India is not fit for constitutional representation. If the Canadas could have a Parliament, if such small and little advanced Colonies as Prince Edward Island, Newfoundland, New South Wales, New Zealand, St. Christopher's Island and Barbadoes could have elected Councils, surely British India has a fair claim to similar representation. If taxation and representation go hand in hand in all British Colonies, why should this principle be ignored in British India? The present Councils as we have said above are shams. The official element is predominant in the Councils, and it is this circumstance, we may observe which makes the non-official members so indifferent to their business. They feel that they are mere cyphers, that they have been taken into register as it were the decrees of the executive Government, that if they oppose, they make themselves obnoxious to the powers that be, that they have not the same facilities for obtaining information that the official members possess, and they consequently seldom open their lips. Occasionally they break their silence but more as a matter of form than as an earnest effort. Then the Councils have no voice in the administration of the finances. It is true that no new taxes can be imposed upon the country without the sanction of the legislature, but as the Legislative Members have no power to regulate expenditure, they are constrained to take for granted financial statement and to say ditto to Government in matters of taxation. If any non-official member feels any scruples of conscience to say ditto, and places himself in opposition to any scheme of taxation, he at once sees the futility of such a move. The official phalanx behind the Government overpowers him by the mere force of majority. These who advocate the cause of good Government in India will do well to concentrate their efforts upon the rectification of this gross anomaly. Home Rule for India ought to be our cry, and it ought to be based upon the same constitutional basis that is recognized in the colonies.

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# THE 43RD KRISTODAS PAL ANNIVERSARY MEETING.

24th July, 1927.

The 43rd. Anniversary meeting of the late Hon'ble Rai Kristodas Pal Bahadur, C.I.E. was held at the Calcutta University Institute Hall on the 24th July, 1927, under the Presidency of the Hon'ble Raja Bahadur Manmatha Nath Roy Chowdhury, M.R.A.S., F.R.C.I., of Santosh, President of the Bengal Legislative Council. The hall was packed to its utmost capacity. The meeting was thoroughly representative.

The proceedings of the meeting commenced with a Bengali song specially composed for the occasion.

MR. JADUNATH SARKAR, C.I.E., VICE-CHANCELLOR OF  
THE CALCUTTA UNIVERSITY SAID :—

It is 43 years since Kristodas Pal left us. But there never was greater need than there is to-day for reciting the story of his career and placing his character and achievements as a model before our young men to ponder upon, remember and imitate.

He was a self-made man. Born in the infancy of English education in our country and at a time when organised efforts for improving the political condition of the people were scarcely dreamt of, he became the source of inspiration and guidance to all who wished to work for the uplift of our people, and in his short life of 64 years accomplished the work of two generations. His career bridges the chasm in our political history between the pre-mutiny age and the foundation of the Indian National Congress. His tact, patience, power of adapting his means exactly to his end, and his supreme sense of moderation, made him succeed in effecting the wonderful advance in our social and political life, which marks off the age of Ripon from the age of Auckland. We are to-day reaping where Kristodas Pal sowed in silence poverty and public neglect.

And yet his patriotism was as ardent, his self sacrifice as pure as that of any popular ideal of to-day. There was a time when Kristodas Pal and his comrades were branded as fiery youths and he had to defend himself in a pamphlet named

**Young Bengal Vindicated.** In the dark days of the Sepoy Mutiny with indiscriminate obloquy showered upon our race, he stood up to defend the Indian character in another pamphlet, instance of Hindu Fidelity. We may smile to hear, but it is a fact that Sir George Campbell once spoke of Kristodas's Hindu Patriot as the most dangerous of the papers conducted by Indians in English.

But it was not mere rhetoric and bluster that Kristodas succeeded in his mission of educating his countrymen and converting his opponents. From early youth he chalked out a scheme of self improvement and national service, which he steadily followed with marvellous results. He was born to a poor family and could not afford to complete the long and costly education of the old Hindu College. But nothing daunted, after leaving College he enriched his mind by reading extensively in two public libraries, he developed his powers of oratory by attending literary societies which eminent foreigners were invited to address, and he perfected his style by writing to the press from early youth. Thus the year 1860 found this young man of twenty-one fit to be entrusted with the editorship of the Hindu Patriot and the Secretaryship of the British Indian Association. These were the two most responsible tasks that could have been thrown upon any educated Indian in that age.

And well did he rise to the occasion. In his hands, the Hindu Patriot became a power in the land influenced and public opinion in the Punjab and Bombay, no less than in Bengal. It won the respect and admiration of our rulers and foreign critics and thus enable much public good to be done with smoothness and rapidity,

The secret of his success was his intense of the practical and his hatred for the theoretical. He frankly told an English friend "I believe, you can rule justly and well if you please. Do justice to India and I am your friend. Do injustice to India and I am your opponent." This is every practical Indian Statesman's motto. No Indian can ask for more, and, no Englishman can give us less.

The same wise tact and moderation were needed at the

**British Indian Association.** A set of proud conservative aristocrats divided into faction by personal jealousies, were not likely to tolerate a young College-passed youth of no wealth. But Kristodas Pal succeeded in reconciling and working harmoniously with the conflicting elements in the Association, and in the end he became the guide, the oracle, the defacto leader of this House of Notables of Northern India.

His success was well deserved and wonderful. It has been truly said that the record of his life is the record of the political history of Bengal during the 80 years preceeding his death (Englishman). In the Bengal Legislative Council of which he was a member for 12 years and the Imperial Legislative Council which he adorned only in the last year of his life, he established his reputation as the most skilful debator. As a member of the Calcutta Municipal Corporation for 19 years, he was respected, feared and obeyed by reason of his transparent honesty of purpose, his traseness of style, and his clear compact logic.

The boundless influence over our rulers, our own countrymen and non-official Europeans, that he so worthily acquired was never employed for enriching himself or his family. Kristodas Pal remained the same simple soul, living in a tiled hut in the Kansaripara Lane, writing his editorial minutes and addresses seated on a plain wooden bedstead spread over with a worn-out mattress of reeds, while Rajahs and Zemindars, Deputy Magistrates and sub-Judges sought his help.

The Hindu Patriot of Kristodas never sold its soul for money. He never took up sides in any disputed adoption to any Maharajas Zemindari. He never accepted financial tribute to his paper by pleading for state bounty to any rotten and mismanaged industry. He never published any man's biographical sketch for a consideration. Above all, his pen never catered to the debasing tastes of the vulgar, for the sake of increasing its circulation. As in politics, so in other department of our national life, he could truly boast, "Neither taunts nor threats, will make me swerve an inch from the path of duty, rectitude or loyalty."



And yet every one, however humble, who was in distress and appealed to him, was sure of prompt assistance from him. Kristodas Pal's personal influence with the powers in the land was always at the disposal of all except his own family. Many a good cause was brought to success, many local improvements effected, through the pleadings of the Hindu Patriot.

Like a true leader of the nation Kristodas Pal attracted to himself all earnest workers for public improvement in all parts of Bengal. Each visit paid to him, each letter received from him, was to them an inspiration and encouragement, as my father used to tell me. The Hindu Patriot opened its column freely to every good cause, as Kristodas wrote in a letter to my father.

His influence,—boundless as it seemed—was only the natural reward of his honest gentlemanly character. As Sir Stuart Bafley rightly observed—"Kristodas Pal during more than a quarter of a century of public life had little to be great in the way of attributing dishonest motives or in the way of reckless assertions."

His political genius is further proved by his pamphlet named "Political Economy and the Famine in Bengal." In this, as early as 1873, he anticipated the modern economic doctrine that unlimited competition is harmful to the community as a whole, and that the state is morally bound to undertake many socialistic functions. These are common places to-day, and even B. A. Candidates know them. But it required no small courage and vision to proclaim these theories during the rule of the Laissez-fair doctrine.

Such was Kristodas Pal. The man is gone but his work remains, completely disguised because it has been built up into the body-tissues of that New India in which we live.

There are many ways of serving mother India, and not the least among them is that followed by Kristodas Pal. The example of his life is a legacy which the Indian nation will be the poorer for forgetting. For, no nation can afford to forget that every piece of true work lives in the world, nothing else survives.

REV. G. HOWELLS, M. A., B. LITT., B. D., PH. D., PRINCIPAL,  
SERAMPORE COLLEGE, said :—

**IN THE IMMORTAL WORDS OF THE POET, KEATS.**

"A thing of beauty is a joy for ever ;  
Its loveliness increases ; it will never  
Pass into nothingless ; but still will keep  
A bower quiet for us and a sleep  
Full of sweet dreams and health and quiet breathing."

I think most of you will agree in regarding a good and noble life as the most beautiful thing in God's world. To have fellowship with the mighty dead, to remind ourselves on occasions like the present of their virtues, their struggles and conquests, is like getting renewed inspiration from

"All lovely tales that we have heard or read,  
An endless fountain of immortal drink,  
Pouring unto us from the Heaven's brink."

Until a few weeks ago when I was approached to take part in meeting, Kristodas Pal was little more to me than a name. I remember when I first came to this country thirty-two years ago, spending a few days in Calcutta on my way to Orissa. In the vicinity of College Square, it was my privilege to see the imposing statue of Kristodas Pal, erected only the year before, but all that remained in my mind regarding him was that he was a great journalist and an ardent patriot. Some ten years ago, it was my privilege to meet his distinguished son, Mr. Radha Charan Pal, when I was for a period a fellow-member with him on the Bengal Legislative Council. Although that led me to make further enquiries from such as knew, regarding the work and personality of Kristodas Pal, yet I must confess that I remained sadly ignorant of all that he meant for Bengal during a life of public activity covering a period extending over nearly a quarter of a century. But a few weeks ago I received a call from the grandson of Kristodas Pal, who was kind enough to do me the honour of requesting me to take part in this commemoration meeting. I naturally hesitated, but after a few days, during which I had an

opportunity of studying his life and writings I readily consented. I soon found after reading much that has been written regarding his life and character and specially after browsing in the old files of the Hindu Patriot that I was in touch with a powerful personality, who I do not hesitate to say will find a worthy place among the greatest half a dozen Indians produced by this country in the nineteenth century. In what it may be asked, does his greatness consist? True, he was the editor of an important newspaper, but there have been many editors and journalists in similar circumstances who cannot by any stretch of imagination be called great. He was the Assistant Secretary and then Secretary of a notable origination of land-owners, the British Indian Association, but I presume he is the only secretary of that Society, whose name will go down to posterity. He was a Justice of the peace, and a Municipal Commissioner, he was a member of the Bengal Legislative Council, and ultimately even of the Supreme Legislative Council, but we all know that it sometimes happens that very ordinary men occupy those positions of honour and trust, without any fraction or greatness about them. Kristodas Pal was even a Rai Bahadur and a C. I. E., and above all, like myself a fellow of the University of Calcutta, yet, sad to confess I have met many Rai Bahadur, C. I. Es and even University Senators who, I am quite sure, will be wholly forgotten by their countrymen, and the world in general, fifty years hence. Some writers express regret that Kristodas Pal did not get the opportunity of serving his country as Finance Minister, or Lieutenant-Governor of Bengal. I share that regret, for I am convinced that he had qualities that would have ranked him among the greatest Lieutenant-Governors that have ruled Bengal or any Indian Province. But be sure of this, that no exalted position, such as the Governorship of Bengal would have made Kristodas Pal greater as a man, or more worthy of our affectionate commemoration to-day. In the quarter of a century extending from 1869 to 1884, the period of Kristodas's public activity, Bengal had nine Lieutenant-Governors. The names of several of them are wholly forgotten by the present generation, and only two of those nine powerful officials, are regarded as worthy of a short biography in the Encyclopædia

Britannica, but it is interesting to note, that that great and impartial repository of universal knowledge gives somewhat greater space to Kristodas Pal, than it does even to the two distinguished contemporary Lieutenant-Governors whose lives are briefly recorded in its pages. Real lasting greatness is in the man, not in any official position he occupies or in the wealth he commands, or in the titles he has inherited, earned or purchased. There were many millionaires, powerful officials, landed magnets or popular leaders in the days of Kristodas Pal. No doubt many of them were good and worthy men in their day and generation. Concerning others we may fairly say that the less we know about them the better, but in regard to such a life as that of Kristodas Pal we feel like saying :—

**"A THING OF BEAUTY IS A JOY FOR EVER."**

And our lives will be all the poorer if we neglect occasions such as the present meant to bring us into touch again with what is

**"AN ENDLESS FOUNTAIN OF IMMORTAL DRINK."**

We are here to-day not to do good to Kristodas Pal he has finally passed to his reward but to do good to ourselves. What are some of the great qualities that characterise the life and personality of Kristodas that it is good for us to remember and perilous to neglect in the Bengal and the India of to-day ? I cannot pretend to be able to tell you anything new, but I can only recall in my own way, much what others have said on similar occasions. I can moreover assure you that what I do say is uttered with all sincerity and conviction, and if I use what some may regard as excessive liberty of speech in certain matters, well, I am only following in the footsteps of Kristodas Pal himself. I can only attempt a brief review of some of the characteristics on Kristodas Pal (1) as a man in private life, (2) as a Journalist, (3) as a politician and a man of affairs.

### **KRISTODAS AS A MAN IN PRIVATE LIFE**

There are few doctrines more dangerous than this that the private life of a public man is no concern of the community.

The foundation of all national greatness must be laid in the homes of our people, and when a man's home-life is essentially bad, I take it that there can be no permanent value in any public work he undertakes. Kristodas's private life will bear the most thorough investigation. To the last he was a devoted son, an affectionate father, a faithful husband, and an honourable friend. This cannot be said of all public men by any means, whether in the East or West. I grant that it is possible to feel marked appreciation for the great abilities of public men even though their private lives will not stand looking into, but we do not continue to hold in reverence and affectionate esteem their memory. Of such it may be truly said :—

“The evil that men do live after them  
The good is oft interred with their bones.”

“The descendants of such men are often their most bitter critics, because it is they who have been most deeply wronged. We can have no abiding respect for a man who devotes his energies to his motherland, but who in selfishness, is indifferent to the needs of his own father and mother, is disloyal or cruel to his wife, neglectful of his children, and dishonourable to his friend. Kristodas had his reward in the life-long devotion of a distinguished son and it is gratifying to see the grandsons carrying on the honourable tradition. Kristodas has a host of friends and affectionate admirers to-day because he was true and honourable in his private relationships.

Moreover, Kristodas was a humble man to the end, equally accessible to all, high and low. In reading the record of the life of Kristodas, I am reminded of an incident in the life of Jesus. His disciples had been disputing among themselves as to who should hold chief place in the new kingdom that they expected their master to establish. “And Jesus called to him a little child, and set him in the midst of them, and said, “Verily I say unto you, except ye turn and become as little children, ye shall in nowise enter into the kingdom of heaven. Whatsoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of Heaven. And who shall receive one such little child in my

name receiveth me." Kristodas was born in quite humble surroundings, and the early years of his manhood meant a struggle with poverty. He was dismissed from his first and only government appointment on the ground of supposed incompetence, but the real reason was no doubt the successful intriguing of a rival candidate. In due time, however, Kristodas won through, and in the later years of his life he was courted and consulted by Viceroy, Governors, Judges, Maharajas, Zeminders and millionaires but he never lost his mental balance and showed no signs of that very common malady, swelled head. Throughout he retained the simple heart and humble disposition of a child. Though a favourite of the great, and the secretary of an organisation consisting of rich zeminders, he never chose to forget the associate of the days of his childhood, and the struggling years of his poverty. At home his office room was always crowded with visitors, consisting of the rich and the poor, the learned and the ignorant, and advocate of zeminders though he was supposed to be, no poor peasant appealed to him in vain for help, guidance and advice, in the hour of his need. At heart we despise the great man who is ashamed of his humble origin, and who refuses to recognise and mingle on terms of equality with the friends and associates of his days of struggle and poverty. We may admire or envy the heights of greatness or wealth to which he has risen. Our love is reserved for a man like Kristodas, humble at heart, childlike in disposition, amid all the glamour of official recognition and popular applause.

There is one other great quality of Kristodas as a man to which I wish to refer. It is his high sense of honour and honesty. He was an essentially reliable man and people knew that there was a man they could trust implicitly whose word was his bond. Dishonesty in public men of great popular repute at the time is not an unknown phenomenon in East or West. Towards the end of the nineteenth century there was in England the infamous case of Jabez Balfour, a notable member of the British Parliament who brought ruin upon thousands of humble folk, by the collapse, as the result of dishonesty, of the companies of which he was managing

director, while in our own day, that clever but utterly unscrupulous politician and company promoter, Horatio Bottomley, succeeded in fooling and defrauding a section of the British public for a period extending over many years. I know enough of conditions here in India to be aware of the fact that in the course of the passing years sometimes there has been no implicit faith in the honesty and integrity of a number of your public men, well-known in politics or commerce. Soon after coming to India I remember hearing of liberal subscriptions being raised for this public purpose or that given by a trusting people in times of enthusiasm but in too many cases, no account was given to the same public of the expenditure of such money, notwithstanding much pressure and repeated demands, and though those in charge of such funds were recognised as men of national repute and standing. And what about the crores of rupees that were trustfully handed over to company promoters sometimes well-known public men from Swadeshi days onwards, with results in too many cases ending in utter collapse and ruin so far as the shareholders were concerned, but not always the directors? We join in this commemoration to-day of Kristodas Pal in love and reverence because we know he was a man of integrity, worthy of complete trust by all and sundry. No good can come to any country, East or West, that tolerates public men lacking in integrity and honesty in private or commercial or philanthropic relationships and transactions.

#### KRISTODAS PAL AS A JOURNALIST.

I do not pretend to be a judge of good journalism, but for the last forty years I have been a constant reader of a good many newspapers, magazines and reviews, good, bad and indifferent, and I can say with all sincerity that the Hindu Patriot of Kristodas is a journal after my own heart. During the past weeks I have had the privilege of consulting the old files of the Patriot extending over a number of years and have read with intense interest and appreciation a large number of his articles and reviews on a great variety of subjects political, social, educational, technical, financial, agricultural, liberal, religious. If one number

only had come into my hands in the days of activity, it would have been enough to have made me a regular subscriber, and I am not in the habit of making any rash decisions in such matters. I will indicate briefly some of the salient features of Kristodas as a journalist, as they strike an average reader like myself.

First, he has a passion for facts. It is perfectly evident that he is trying to give the true record of the events of the day, as he believed them to have happened, and if he has been led astray at all, he does not hesitate to make the necessary correction in a subsequent issue. A journal that deliberately tempers with the facts, that suppresses, or doctors the plain records of events as they really happen, is guilty of high treason against the rights of the average reader. Further there is a chasteness, a vigour, a terseness and a lucidity about his style that to me is particularly attractive and effective, and ranks him among the great names of English Journalism. In every article he wrote you feel you are in touch with a sincere, vigorous and cultured personality. Although I am a teacher of English I have little faith in the drawing up of formal rules and regulations for the cultivation of good style. The style of man is the expression of the man himself, and the personality of Kristodas lives in his style. Some good people have the habit of condemning the reading of all newspapers and reviews as so much waste of time on what is ephemeral trash. I admit the condemnation is wholly justifiable in the case of too many papers. There is no trace of the education about them. But a really good journal and there is still a number left is a university and a church in itself. Tell us the papers a man reads with eager appreciation and most, and I shall have little difficulty in telling you the kind of man he is in himself.

Next to a good book there are few enjoyments in life greater than the reading of a good paper or review. Kristodas must have made many men happier and better by his editing of the Hindu Patriot.

Kristodas had a respect for facts and he had style, but in his general outlook he entertained definite ideals and convictions of his own. It is difficult to have any respect, much less



have any affection for a paper with no policy. After a time one comes to know instinctively what line a paper is likely to take on any particular issue, but we expect it to take a line and not wobble. A journal that turns now this way, and now that, like a weather-cock, according to the breeze that blows, is not an unknown phenomenon, but such a journal does not make history. It is because Kristodas held strong convictions, and had the courage to give utterance to them, that he is now regarded as a maker of history. He may have been mistaken or considered in his views from time to time if he were not, he would be superman—but a man who says or does nothing because he is afraid to making mistakes, ends in making nothing.

While Kristodas held strong convictions of his own he was invariably fair and moderate in his comments on man and affairs. He frankly recognised that other men had convictions which they held as strongly as he did his own. There is thus in his most crushing criticism a sweet reasonableness, that makes it impossible for one to be angry or irritated. I can well understand the indulgent twinkle there must have been in the eye of Sir George Campbell, the Lieutenant-Governor who in introducing Mr. Pal to the Viceroy remarked. "Allow me to introduce to you the man who abuses me every week in his paper." I don't know what is the effect with you, but so far as I am concerned, unjust abuse of any person or thing that I venerate or love, simply ends in the silent boycott of the journal concerned. I avoid it instinctively as I do a man who has played me false, because I know it is incapable of fairplay and honourable dealing. There are many papers, believe me, in the East and West, who haven't it in them to treat an opponent fairly. Occasionally Kristodas came down heavily on the methods of certain missionaries. In not a single instance have I felt that his criticism was unfair or without a solid basis of fact. Indeed it may be said in general that his criticisms were so feared and effective, just because they were so fair. Criticism that is essentially unjust acts like water on a duck's back it fails to penetrate.

One more point I wish to mention in regard to Kristodas as journalist. The Hindu Patriot did not defile its pages with

vulgar sensationalism or gross personalities about the living or the dead. In this respect Kristodas showed that he possessed the tone and the instinctive restraint of the true gentlemen. To publish something new and sensational, whether true, false or exaggerated, is, I am afraid, the dominant ideal of not a few journalists, simply because it is profitable. You may have heard the story of the American Editor. Calling his young apprentice to him he remarked, "Now my paper wants news, nothing but news. If a dog bites a man, that is not news. It is the nature of dogs, and they have been practising it since the creation. But when a man bites a dog, that's real news. Bring it along to me properly dished up and I will see that it gets proper head-lines." Some papers seem to live on sensational stunts. The Hindu Patriot throughout stands for sanity and good-will. It is needed to-day.

#### KRISTODAS AS A POLITICIAN, AND A MAN OF AFFAIRS.

He had the advantage of beginning and continuing his public life with a clean private record and so he was held greatest respect for his integrity and high character, even when men differed from him in their views public policy. I take it that there are three great qualities needed for the highest public service-industry, ability and character, and the greatest of these is character. A man may go a long way with only one of those qualities but he will never reach the highest rung in the ladder without a combination of all three-industry, ability and character.

Kristodas began his life in 1857 at the age of 19 having had the elements of a sound education under able teachers--European and the Indian. The University was founded in the same year, and some think he was fortunate escaping the grinding toll involved in pursuit of University certificates and degrees. University or no University would have made no difference to a man of the calibre of Kristodas. He would have rejoiced if he had the academic opportunities in youth of young men more favourably circumstanced and he would have made wise and effective use of any and every opportunity that came his way within the portals of a University. He was too great a man to be spoiled by the glamour of any academic laurels he might have

attained. Some years ago, an old student of mine managed on my recommendation to get an appointment in a certain office. A year later the head of the department wrote to me in effect :-

"The young man you recommended sometime ago is different from practically all the other Calcutta graduates I have had experience of. They came thinking that because they are graduates they know everything to begin with. He came frankly recognising that he knew nothing, and had everything to learn. The result is he is steadily making good."

Now that is the stuff of which Kristodas was made, and all other men, East or West, that rise to the top. They enter on their life-work, knowing full well, notwithstanding all their academic certificates, that they are only at the beginning of their real education, that which counts in the battle of life. Kristodas was bent on cultivating to the utmost the powers that God had given him, and so for years he spent all his leisure hours in that University of books—the public library. Unflagging industry and continuous study of all the best sources of knowledge, ancient and modern with the inestimable blessing of a good memory, laid solid foundation that gave him courage and confidence in all his public work.

I can only rapidly review what I consider some of the main characteristics of his public work. He had no doubt the gift of eloquence in a marked degree, and could use the English language in a way that was the envy of most Englishmen who had the privilege of hearing him. But his eloquence had nothing in it of the frothy kind, with no accompanying substance. We all know, that many high-sounding eloquent orations are at bottom so much clap-trap, mere stuff and nonsense, simply because they are a mere appeal to men's emotions at the time, and have no solid basis of fact. To thinking minds, European and Indian, Kristodas was a man of persuasive speech, because he combined with it a respect for truth and hard facts. Unlike many public speakers, he knew also how to debate, which is a very different thing from eloquent speech. It is not so much set orations, as speeches with good debating points, opportunely seized in the course of discussion that really influence opinion

and shape conclusion in our public bodies, and here Kristodas was admittedly a master-hand. However, though he had never travelled beyond the borders of India, and remained a devout orthodox though progressive Hindu to the end, he was singularly free from strong prejudice and partisanship whether social, religious, political or racial. He knew it to be his duty and privilege to know all men with whom he was called upon to deal, whatever their party, race or creed and knowing all men as he did, he misrepresented none. I am convinced that most of the misunderstanding and hatred of public life are due to men's sheer ignorance of one another. We depend so much on hearsay. We have not the courage, patience or industry to examine things for ourselves at first hand and gradually our opponents assume in our minds the shape of monsters, when in reality they are men just like ourselves and perhaps sometimes a little better. In most cases perhaps to know all is to forgive all. Kristodas was sometimes blamed for being friendly terms with so many kinds of people, no Christ was blamed for being with friendly terms with publicans and sinners, but he showed the instincts of a great public man when he considered his duty to know and understand all and sundry by personal touch rather than from more and often grossly prejudiced report. Yet with all his human sympathy for men of all types and races, he was throughout his career an ardent patriot, but his patriotism was always combined with a genuine cosmopolitan outlook. He knew very well that that patriotism was false and mischievous that always shouted "My country, right or wrong" that always considered everything foreign satanic and everything native divine. He went on his way serenely, quietly doing and saying what he believed to be his duty is to do or say, condemning or praising impartially government or people according as his conscience dictated.

Kristodas did not make the mistake of some public men in being morally afraid to praise anything done by the other side, even when it deserved praise, lest there should be a subscription of disloyalty to one's own party. Kristodas was far from limiting himself to work of a showy character that brought him into public prominence. Small honours came to him, but they

were wholly unsought. He had nothing of the self-seeking politician about him, always grinding his own axe, or seeking some new honour and advantage for himself. Moreover he did not despise the day of small things and was as conscientious in devoting attention to the drains and sanitation of his own city, as he was to grant affairs amid the heights of Simla. Work on the small committees or speaking in the great Assembly was equally important to him, and when occasion demanded, he had the courage to be in the right with two or three, rather than in the wrong with the million. He has been criticised for identifying himself so closely with the cause of the zemindars. I am not a zemindar or zemindar's son, and my natural sympathies are apt to be with the peasants, but there is hope for the zemindars of Bengal when they make a man like Kristodas their guide, philosopher and friend. He felt and felt strongly that the interests of masters and workers were ultimately identical and that the true line of progress was evolution rather than revolution. In conclusion may I suggest that the time is ripe for a new study of the life and times of Kristodas Pal, accompanied by an adequate but judicious selection from his writings? A worthy contribution in this direction will be a fitting qualification for Doctorate in our University. I pass on this suggestion to some young national scholar with the necessary gifts.

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PROF. S. C. DUTT, M.A. SCOTTISH CHURCHES COLLEGE, SAID —

Mr. President, Ladies and Gentlemen,

I feel greatly honoured by the invitation you have given me to address this meeting to-night. I have been asked to represent my community—the Indian Christian community. I sincerely wish the task had fallen on worthier shoulders. I nevertheless rejoice in the opportunity thus given to me to pay humble tribute of respect to the memory of one who has proved himself to be so worthy of our respect and admiration. Two considerations moved me to accept this invitation although I am fully conscious of my utter unworthiness and unfitness for the task.

The first consideration is the close relationship that exists between my family and that of the illustrious man for three generations. It was from my grand-father the late Mr. C. C. Dutta who has one of the closest and most intimate friends of Kristodas Pal that I first heard about him and I distinctly remember how my boyish curiosity was roused when I was told that a Bengalee lad had undertaken the enormous task of conducting a newspaper in English. I also remember I would gaze with feeling of admiration and awe at the marble statue of the great man that stands close to this building whenever I happened to go along Collage street. The second consideration is that I always take it to be the duty of every man, however, insignificant he may be, never to let go an opportunity of honouring the greatness of his country. I felt it incumbent on me as a Bengalee to associate myself with you to-night to do homage to the greatest Bengalee of his time. In honouring greatness the artificial barrier of race or colour or creed are broken down. The cosmopolitan gathering to-night testifies to the greatness and popularity of Kristodas Pal.

Ladies and Gentlemen, a long opera at the fag end of the meeting will be nothing short of an infiction. Brilliant speakers have proceeded me and others are to follow me. I shall content myself by mentioning some of the outstanding qualities of the great man.

The first quality that impresses itself on my mind is the magnetic personality of the man. There is always an element of mystery in personality : it defies analysis, we cannot fathom its mystery. We nevertheless feel its influence whenever we stand in the presence of a great man. The personality of Kristodas Pal was lovable as it was awe-inspiring. Every one from the Viceroy downwards whoever came in contact with him felt the magic of his personality. What was it that drew around him hun 'reds of men of all classes ? It was the charm of his genial personality. What was it that enabled him to make himself felt in the field of journalism or in the political arena or the council chamber or at the meetings of the Calcutta Corporation ? It was the force of his tremendous personality.

What was it that made high government officials seek his advice in times of crisis although he was avowedly a people's man? It was the magnetism of his dominating personality. The many references of his contemporaries both Indians and Europeans amply testify to the unique personality of Kristodas Pal.

The second quality that I want to draw your attention to his patriotism. It may truly be said of him that he was essentially a people's man—one who lived for the people, worked for the people and practically laid down his life for the people. He made known the joys and sorrows of his countrymen unto a foreign Government. His patriotism was not of the sentimental kind that bursts into flame in the heat of the moment only to be extinguished soon,—It burned rather with a steady glow because it was the outcome of calm deliberate-reasoning. He was a moderate in politics whose motto always was "Loyalty to the throne and justice to the people of India" and his intense love for fair play and his integrity of character enabled him to look at both sides of a question. He always brought his vast experiences, his firm grasp of details, his mastery of facts and figures, his fertile imagination and his penetrating insight to bear upon the burning topics of the day. He never allowed his sentiments or emotions to get the better of sound judgement and what appears to me to be most admirable was his power of holding himself aloof from the immediate subject with his eyes fixed on the broader issues and relations of things. The result was that he invariably arrived at the correct conclusions and we are surprised to find how he actually anticipated some of the movements of to-day. It was truly remarked that the record of the life of the deceased was the political history of Bengal during the last twenty five years. He first roused his countrymen to an appreciation of the benefits of British rule. He brought into politics a just and human tendency. He hated all forms of oppression and despotism with a perfect hatred and was never roused to such noble eloquence as when he was pleading the cause of the oppressed or defending his country and countrymen from the attacks of narrow-minded foreigners. We have but to recall the days of the notorious vernacular press act

and of the controversy on the cotton duties. We have but to think of Mr. Maine's attack of Indian culture and civilisation and Kristodas Pal's scathing criticisms to be convinced of his sincere and unselfish love for his country. So earnestly and forcefully did he plead the cause of his countrymen that it earned for him the title of the leader of Her Majesty's opposition in India. Another thing to notice about his patriotism is his buoyancy his healthy optimism. Even in the dark days of the memorable Libert Bill he never lost faith in moral efficiency or the ultimate success of just and rightness cause.

Ladies and gentlemen—the last quality that I shall mention is his wonderful personality. Whenever we think of Kristodas Pal we think of him in his manifold roles of journalists, politician, social reformer, educationist and literaryman of wide culture and taste. When we read his writings we are simply staggered at the variety of subjects he handled. He was a mind rich and fertile perpetually restless to express itself and to seize every occasion and an infinite variety subjects on which to lavish its stored up wisdom. I shall refer to a learned dissertation on Hindu music which appeared in the Hindu Patriot in 1874. Mr. C. B. Clarke had written an article on the subject in which he tried to show that the Hindu system of unscientific and that Hindu music itself was crude. Kristodas's patriotism was touched to the quick and he silenced his adversary by an elaborate thesis in which he expressed the colossal ignorance of Mr. Clarke of even the elementary rules of Hindu music. We are struck with wonder and admiration at the knowledge of the technicalities of music displayed by the writer. We find it in the thesis that patient and laborious researches that vigorous grasp of details and the masterly assimilation with which we always associate the name of Kristodas Pal.

Ladies and gentlemen, forty three years have rolled by since the great man breathed his last on this earth but we cherish his memory as we would cherish some priceless treasure. Ordinary men insignificant men die and are forgotten. Great men die to live again. We feel their rearmess, we feel their spirits hovering about us inspiring with courage and fortitude whispering to us words of comfort and encouraging us to put



forth our best effort and persist manfully in a noble cause until the prize is won. We like to think of Kristodas Pal as a true patriot one who considered no sacrifice too great so long as he could serve his country—one who had the courage of his conviction—one who firm faith in human nature and in divine justice one who was always true to himself, true to his country and true to God. Ladies and gentlemen, the path trodden by the great men is a strenuous uphill path—a path full of thorns and obstacles. But if we are to honour him we should all adopt this path and if the dangers and difficulties frighten us we should look up to him for succour and help for we always think of his as :—

One who never turned his back, but marched breast forward,  
Never doubted clouds would break ;  
Never dreamed, though right were worsted,

wrong would triumph,

Hold we fail to rise, are baffled to fight better,  
Sleep to wake.

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MRS. LOTIKA BASU, B.LITT. (OXON) said :—

What city is so full of reminiscences as Calcutta, and barren indeed of imagination would he be who could walk through her streets without being mysteriously moved by a sense of history—Dun ghosts of the past haunt us on its busy streets, its narrow lanes and its spacious parks and gardens ; and, if, instead of carelessly passing them by, we were to think of them, make friends with them, love and admire them as they deserve, would they not be born and live in us again infuse in us their strength enrich our nature and handing over to us their torch teach us how to bear it through the weary masses of the present to a brighter future.

But instead of acquainting ourselves with them like Lot's wife we only look back at the flaming city of regrets and remain forever changed into pillars of salt. We give our children the dry bones of history and not the living links which bind the past to the present. When our great men die, we erect statues to commemorate them, but if by any chance the statues came to

life we would certainly run away from them and turn a deaf ear to what they would say.

Two generations have now daily passed and repassed the silent statue of Kristodas Pal. But to how many of us has the statue meant anything more than cold stone assumed that is real flesh and blood. Also what Bengali youth but does not make his acquaintance in the very second primer of English that is put into his hands? But to know the man as intimately as a friend, to study his speeches and writings and to emulate him has been anything but our concern as can be seen from the fact, although every year since his death a memorial meeting has been held to honour him, we have not yet a complete book of his speeches and writings nor an effective biography. Yet a study of Kristodas's life would be of immense interest and benefit to us to-day specially because his age was exactly the period when modern Bengal was being built with Kristodas as one of the biggest and ablest architects.

He might not have been one of the visionaries and artists who weave beautiful dreams of an ideal land, but he belongs to the almost equally important class of practical workers and builders who convert the dream of the seers into realities. And when in the mighty work of nation building even the humblest mason who lays a brick is a hare, doing whole heartedly what he can, what should we say to this master builder, who did not only what he could but also what he should and as I picture him in my mind to-night he seems to be a mighty Osath sending roots deep in the soil of Bengal, lifting its head upto the skies and overshadowing the whole of the country.

No picture can be complete unless the background is carefully prepared and I should ask you to have patience with me for a while as I place our hero in his proper sitting. When Kristodas entered public life, the rule or rather the misrule of the East India Company had come to an end with the climax of the Indian Mutiny. Till that time England had regarded India merely as an inexhaustible mine to be exploited with Indian labour—She had, it is true, introduced reforms, and initiated measures for the betterment of this vast army. It was, however, not done in the spirit of a wilderforce or an

Abraham Lincoln, but in that of a sorrowed business man who fats his calf because he knows it would make better meat for market. Thus Warren Hastings gave a new impetus to the educational movement of the country in order to get cheap clerical labour for the vast British concerns which were fast springing up every where. The shock of Indian Mutiny suddenly woke England upto the fact that what was market in India had expanded into an empire and that She must rule the latter if She would keep the former. The new duties and responsibilities which this transformation involved John Bull started discharging in his own clumsy, blundering manner. He built bridges, constructed roads and railways established courts of justice but in all his undertakings the shopkeeper and the merchant were only too much in evidence.

On the other side Indians felt that they had to reckon with a new force. The stimulating wine of Western civilization roused Indians to a sudden frenzy of activity. After the first blind rush of the mutiny they sobered down to the work of solid construction. It was this stage in the history of the evolution of modern Bengal to which Kristodas Pal belonged and which was the sphere of his activities.

In this age of reconstruction to-day we are busying ourselves with some of the name problems which engaged the attention of Kristodas. We have once more taken up the thread where he had let it fall. The tact, force and earnestness the spirit of sturdy independence and the well informed comprehensiveness perfect in all details with which he tackled the problems of agriculture, self-government, finance and taxation, military service, zemindary rights show him to have been a greater modern than ourselves and even the most radical amongst us will do well to sit at his feet and to acquire even a fraction of his force and fire. But with him it was not more fire and thunder as is too apt to be with many of us to-day. The qualities that impress me most in his career as a public man are the excellent and indispensable ones of massive good sense, shrewd reasonableness and hard practicality combined with the rare gift of seeing beyond the narrow range of the present. In his superior wisdom he had realised that reconstruction can-

not go hand in hand with revolution and that one must work from inside the system if he wants to repair it, that, in other words, there is no compromise possible between ending and mending the system. The importance of such an attitude cannot be over exaggerated to-day arrived as we are at the cross roads and hesitating as to the direction to go. Though our avowed goal is reconstruction, the road that seems to tempt us most is really the one which leads to revolution a most embarrassing period has therefore set in our national life one of confusion and hesitation resulting in inertia. This is where to my mind Kristodas with his lucidity of thought, and clarity of judgement may help us as none of our ancestors can. And if we are to be indeed worthy descendants of Kristodas Pal, let us learn to be patient without giving up hope, independent without being acrimonies, pains-taking without becoming mechanical and above all learn to forget party-creed and colour in our services to the mother land

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MAULAVI MAHBUB-UL-HAQ, M.A., B.L., M.L.C. SAID :—

Mr. Chairman, Ladies & Gentlemen,

We have gathered together here in order to pay our respectful homage to the memory of the great Kristodas Pal. The memory of such a man has become our national asset. In the pantheon of our great man Kristodas Pal will live surrounded by the veneration of distant generations.

Humanity is not made up of a number of isolated individuals, but is pervaded by the spirit of God. Hence a great man is not an individual who by and extraordinary power has raised himself above his fellow and directs their thoughts and actions, but is a man who represents more of his spirit than his fellows. In the roaring billows of time such a man is not engulfed but borne aloft to the azure of eternity. As observed by the hoary headed Babu Amrita Lal Bose that Kristodas Pal during his life time was always found ready to ameliorate to the condition of his fellowmen, I am therefore prompted to believe that his life was the most useful to his countrymen. We measure the greatness

of a man by the manifestation of the divine spirit in him in the service of humanity. Considering the then political condition of the country Kristodas Pal did all what was humanly possible for the uplift of the political statue of the Indians. He also with a keen foresight saw through the vista of future years that India one day will rise to full stature of self-government. He was a great champion of popular rights either in the Corporation or in the local or Imperial Legislative Councils, and never hesitated to defend the right against wrong either in the press or in the platform. The Hindu Patriot under his able editorship became a formidable instrument for organising public opinion throughout India. The strong independent views on the political topics of the day expressed by him in the said paper did not fail to extort admiration even from European officials of those days.

• The life of Kristodas Pal should be the perennial source of inspiration to our young men. Great men exist that there may be greater men. If the present or future generation does not produce a greater man than him, then Kristodas Pal lived in vein. Forty three years ago, the mortal remains of Kristodas Pal were reduced to ashes, but his glowing patriotism, his feverish anxiety to do good to his people—these traits have become our cherished treasures. He lived in deeds not years and his deeds are the beacon lights for the guidance of the future generations. His very leadership in the British Indian Association showed the triumph of intellect over wealth. Slow rises merit though by poverty depressed, and genius will always have its way however encompassed it may be by outward barriers. But Kristodas Pal was never anxious to shine in the lime-light of popular fame. He was not of a type of men who are always after a wild scramble for leadership without any pretension to it. When petty jealousies, self-interest, self-aggrandisement and rank communalism are now running rampant in our country, we feel all the more the ansense of a man of the type of Kristodas Pal for the political, social and economic salvation of the country.

We all know how fearlessly and boldly Kiistodas Pal advocated the cause of the poor down trodden Assam Tea Garden

labourers who were to be transferred like goods and chattles from one owner to another. He wrote, "We are really surprised that the Government which has passed the Factory Bill in the interests of humanity could reconcile it to his conscience to frame such a slave law as the Inland Emigration Bill is calculated to prove in practice." Labour as in the world so in India has now awakened and the workers have been agitating for their legitimate rights and privileges against their capitalist masters. Men of the type of Kristodas Pal are now necessary to champion the cause of labour when it is now passing through such critical times.

Kristodas Pal was a warm supporter of the cause of Moslem education in India. When Sir Syed Ahmad laid the foundation of a Moslem University at Aligarh and a sum of about 16½ lacks of rupees were raised for the purpose, his scheme was threatened with opposition from within. Some of his orthodox co-religionists even ventured to obtain a fetwa from Mocca denouncing him and his scheme and damning him to eternal perdition. All this indicated a deplorable state of feeling among the Mohamedan Community of Northern India. Kristodas Pal wrote in this connection on July, 13, 1874, "We hope Sir Syed Ahmed will not desist in his noble efforts. The world must move, must progress, and the Mohamedan Community ought to move and progress with it. It matters little what his individual faith and opinion may be so long as the University is conducted on sound orthodox principles it ought to command the sympathy and support of all right-thinking Mohamedan. We need hardly assure Syed Ahmed that he has the sympathy of not only the right-thinking men of his own sect but of all sections and classes in his noble project and we hope he will pursue it with unabated zeal and perseverance. He cannot leave a prouder monument of his patriotism and zeal for the welfare of his community than the proposed University." Ladies and gentlemen, such was Kristodas Pal who was so very liberal in his outlook of men and things, and who was over ready to do good to his fellow country-men. I trust the young generation would emulate the example of the great Kristodas Pal and embody in their lives and in their conduct his patriotism, his self-

restraint and moderation, and his unswerving allegiance to the law and the constitution and his love, sympathy and good will to all.

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Mr. TULSI CHANDRA GOSWAMI M. L. A. said :—

The half century which separates us from the activities of Kristodas Pal has seen two generations live and pass away; and we of the third generation are able to place in historical perspective the life and work of one who so amply filled his own times. If as wiser sons we have sometimes deplored the modicority of the last generation, the generation of our grand-fathers produced great men in all departments of life. After the Bengalees had made over the remnants of a dissolving empire to peddlars and commercial adventurers who were not of their blood and complexion, they plunged themselves in contemplation of the mysteries of existence and the ironies of fate. And for a hundred years since the comedy of Plassey was enacted, they proved their "Philosophic resignation" by struggling to qualify for inferior Government service on small wages. They were just inaugurating a race of clerks.

But life and thought were not dead in Bengal; and, long before any of the other provinces of India recovered from stupefaction, caused by the sudden change in the ruling power, there were signs in Bengal of a restless energy and an exuberance of life and thought. At first there was a strong curiosity about the language, culture and character of the foreigner who had almost miraculously established himself in our land. The novelty was alluring, and an attempt was made by a bold few to live the life of the foreigner, not so much because they thought that it was a better life, but because it afforded a pleasanter alternative to the rigid regulations of orthodoxy. Though confined to a few, this tendency was nevertheless very pronounced; and one result of it was that the English language was learnt with great precision and English literature was a subject of devoted study. One cannot fail to notice it:

in the English writings of well-known Bengalees during the last three quarters of the Nineteenth century. Even in Kristodas Pal's daily writings, there is evidence of a great command over the subtilities of the English language, a correct estimation of the value of word, and a sense of rhythm,—an insight into the genius of the language which rarely found in modern journalism. This however, was only one aspect of the flowering of the Bengalee mind :—an aspect which was largely superficial. There was a general quickering of the mind ; there were the unmistakable signs of an age of Revival ; the most characteristic sign being the re-birth of a spirit of inquiry. While poets and thinkers,—“Who never penned their inspection, and perchance the best”—must have perished in obscurity, there were men whose names can never die, who are integral portions of the history of our country ; men whose fame was great while they lived and is greater now in the historical measure of values.

It would be far from the truth to say that the mental activity was consigned to the creation of literature, giving form to fancy and peopling the stars. Men were thinking daring thoughts which were destined to produce an insurrection of idea more powerful than armed rebellion. As reason asserted itself against blind faith, the existing order of things could no longer be taken for granted. The foreigner had tried to hypnotise the people of India into a belief in the superiority of his powers and in the divine dispensation which had brought him to India; and the foreigner had nearly succeeded in creating a sort of blind faith. Then there were social institutions and religious observances, some of which could only be upheld by blind faith. Gibbon, speaking of the Roman Empire, in a remarkable passage, describes the inevitable effect of the clash of reason and faith, namely, a spark of freedom.

It is refreshing to turn over old files and read some of the things that Kristodas Pal wrote; and it is amazing to think that they were written before a “Microscopic minority” of educated Indians began to indulge in the annual political recreation provided by the institution of the Indian National Congress. And I think I may safely say that the weekly pen of one



Kristodas Pal was a greater power in the assertion of the people's rights and in the defence of their interests than the twelve-monthly "Big meeting" as it used to be for years. He was more persevering and had greater staying power. From the age of nineteen to the last day of his life, he was engaged in steady journalism, which under him became a political power inspite of repressive Laws and the constant terror that unbounded and irresponsible executive authority inevitably held out to a people who were not armoured even by organised public opinion. It was his mission to organise public opinion; it was not only his duty as a journalist, it was as he claimed it freely, his right to voice the grievances of the people and to condemn the wrongs committed by the Government of the time. Thus to Ashley Eden's injudicious condemnation of the vernacular press as "Seditious and disloyal", he retorted that the function of the press was not "To sing in praise of Government and its officers;" and with just indignation declared; "If he (Ashley Eden) takes care to curb the wayward spirit of thoughtless capricious and self-willed among his own officers—men who would not hesitate to dawn legality in the house of God—the vernacular papers would have little cause to complain on that score." The remedy he asserted, was not in repression; the remedy was in the hands of those who were in authority. "Put down the aggression," he said, "And there will be no occasion for retaliation. Government can summarily suppress a vernacular press, but it cannot stop the rankling of heart, produced by wholesale and virulent abuse which assails the people almost every morning."

He never relented in his view of the liberty of the press; and one recalls with pride his upright and straightforward views on public policy and his courage in concurring whatever merited his censure. From the "Simla Exodus" a phrase coined by him to the much more serious question of military expenditure, he wrote on almost all important subjects; and the writings are not only of immense historical interest, they are full of valuable suggestions for us. The case for admission of Indians into the ranks of officers in the Indian Army, which is still being shirked both by the Government of India and by the India office, was

presented with great force by Kristodas Pal. He knew the real reason for the refusal. "It might be thought impolitic," he said, "To train ambitious members of a subject race in the art of war, and place them in command of regiments and battalions; but the policy which proposes to govern subject nations by distrusting and degrading them is a narrow and despicable one." And he added, "The French do not resort to it in their conduct towards the Algerians, the Austrians and Germans do not think of it in their conduct towards the Poles; the Russians have not resorted to it as regards their Asiatic subjects." So, this subject was in controversy more than fifty years ago, and to-day, nine years after the close of the Great war, it is still a matter of speculation whether the sense of expediency of Government would induce them to accept the very harmless and very inadequate recommendations unanimously made by a committee which was presided over by the distinguished British soldier, General Skeen. Even the late Lord Rawlinson's scheme of Indianisation alarmed people in England; and lectures had to be delivered, among other places, in the Royal Military College of Sandhurst to prove by figures what a sham it was. I shall quote from one of such lectures delivered in Easter 1925—one which appeared in the Royal Military College Magazine. "But in truth what does this (Indianisation) amount to? This is the subject of the lecture. "Out of a total of 132 Indian battalions and 21 cavalry regiments, the Government have selected 6 infantry battalions and 2 cavalry regiments to be Indianised..... To-day we have 7 Indian captains, of whom 2 are about to go. Of the remaining 5, 2 belong to Indianised units to which British subalterns are not being posted; so, of a total of 1,583 Captains in the Indian Army, there are only 3 Indians under whom a Britisher might be called upon to serve, and 2 of these, owing to their age, are not likely to be promoted beyond the rank of Major." Then as regards the subalterns, similar calculations are made which show that most of them, owing to age and other reasons, could not possibly go very far, leaving about 6 who might become Captains at 30. It would not be right for me to yield further to the temptation of quoting at length the very

candid statements in this lecture. What I wanted to impress upon you is that Kristodas Pal did not hesitate fifty years ago to show that Government had no excuse, except motives which were too questionable to be admitted by them, for shutting out our young men from careers in the Indian Army.

It was not so easy in the days of Kristodas Pal as it is to-day, to "Call a spade a spade." With regard to every measure, he always asked himself and those who promulgated them. Is this a sham, or is it reality? Before Lord Ripon's attempt to introduce some sort of local self-government, proposals were made from time to time to set up "Sham" municipalities; and there was Kristodas's solemn warning:—"Whatever the shortcomings of the people of this province, they understand what's what; they can distinguish grain from chaff; and they cannot be easily deluded with such play-things as the proposed Municipal Self-Government. We repeat, they want no sham but reality." He, similarly, resented the unreality of associating a some minority of non-official Indians with the official block in the Legislative Councils. "Being a standing minority, it is all the same whether they sit or not." It was for the same reason that he opposed the idea of having a sprinkling of Indian N. P's in the British Parliament—an idea which was very much in the air then, not only here in India, but also in England. "Our attention," he declared, "should therefore be directed to Home Rule for India, to the introduction of constitutional Government for India in India." The "benevolent despotism" of the "benign Government" was thus being called into the question before the congress had come into existence. It is not my purpose to lay excessive emphasis on the fact that Kristodas Pal sometimes criticised Government with a merciless pen. There is another side of him which we must not forget. He was a strong protagonist of Indian culture. In reply to some ignorant criticism of Indian music, he wrote articles which were remarkable for the wealth of information they contained. He has defended the imperishable qualities of Hindu civili-

sation, against Maine's attack, in essays which are of permanent interest.

Above all there is the question of his personality. Personality is the unsolved riddle of history. The impression he made on his contemporaries and the influence he had on his generation cannot be judged from cold print. That they were enormous, those who had lived in his times have testified in unmistakable words. He was a "Patriot" in the truest sense of the word, never losing his sight of the realities of a situation, and yet upholding ideals which are true and noble.

In commemorating the great man let us pay our homage to his true and noble ideals.

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KHAN BAHADUR ASADUZZAMAN M.A., B.L., VAKIL, CALCUTTA  
HIGH COURT, SAID:—

Mr. Chairman, Ladies and Gentlemen,

We have gathered here this evening to pay the tribute of our homage to the memory of one of Bengal's illustrious sons whose life afforded some of the most conspicuous examples of self-devotion to trust and best interests of his country; the late Kristodas Pal was one of nature's gentlemen and one of the greatest that Bengal has produced within the last two generations. God sends down such men from time to time to mould and guide the thoughts of nations to set the pace for their regeneration. Knowing as we do what he did during the brief span of life allotted to him, we can only conjecture what Kristodas Pal would have accomplished had not the cruel hand of death prematurely snatched him away from his people. Perhaps it was God's will and purpose that the nation's imagination should be fired and its thoughts and activities stimulated by the meteor like appearance and disappearance of this dynamic personality.

Kristodas Pal was truly a self-made man. Coming from comparatively humble origin, lacking in facilities for the stereotyped University education, he educated himself by

holding communion with the greatest authors of old and thus acquired a wide knowledge of the world's affairs and a wonderful command of the English language. The eminence to which he rose was unique in his generation. He was the friend, philosopher and guide of the great zemindars and the most influential men of Bengal of his time and was the respected and trusted adviser and counsellor of the Provincial and Imperial Governments. He was no less the ardent advocate and champion of the rights of the peasants and labourers than he was the upholders of the prestige and dignity of the landed magnates. After his death, we had the unique spectacle of the highest and the lowest in the land, from the Viceroy downwards to the clerk and from the ruling princes and noblemen down to the humblest peasant, vying with each other to do honour to his memory and to devise means for perpetuating it.

On perusal of his writings one cannot but be struck by the thought that he was a man fifty years ahead of his times. His article on Home Rule for India is an eye-opener to many of us even to-day. The Indian National Congress demand for Self-Government was not formulated till 1906, but Kristodas Pal made a demand for Home Rule on colonial lines as long ago as 1874. It is also remarkable that his note on agricultural banks was written about 50 years ago. Co-operative Societies were introduced in India under an enactment of Lord Curzon in 1904. In 1926 a great Royal Commission was ushered into India under a fanfare of trumpets for the benefit of the Indian agriculturists. That Commission made its 'progresses' throughout the length and breadth of the land and in the fullness of time produced a report in 1928. The long and short of their recommendations are ; .....I am advisedly leaving out the controversial portion which seeks to create or expand certain Imperial Departments.....that, Co-operative Societies and land Mortgage Banks are the panacea for all the ills of the agriculturists. This, I submit, Sir, does not carry us any further than the scheme adumbrated by Kristodas Pal fifty years ago.

The late Kristodas Pal was the most uncompromising controversialist and was known as such to all Government high officials of the time ; the admirable balance of judgement, his thorough sincerity and his unfailing temper raised him to the highest position in the world of journalism. His life teaches us that one can be the respected friend and trusted adviser of the Government while being a severe critic of its measures. Beginning as a humble contributor to the "Morning Chronicle" and the citizen he rose in 1860 to be the proprietor of the Hindu Patriot, one of the oldest organs of public opinion in this country. By the readiness and versatility of his pen, by the patient industry which he displayed in mastering the details of the subjects he undertook to deal, by the fairness, breadth and moderation of his utterances, he gradually and steadily advanced his reputation during his 23 years of editorship and raised it from a merely moribund condition to the first place among the Indian journals. His studies were great and his writings in the Hindu Patriot were characterised by good sense, breadth of view, and logical power, where he did not collect facts, to manipulate figures, to assail premises or conclusions, to tabulate results, to advance arguments, to cite authorities, to expose inconsistencies and detect fallacies, he was in his element. He used the simplest forms of expression but always avoided colloquial vulgarisms. He employed but little the words of rhetoric ; his style was lucid, logical, unpretentious and there was no affectation about the man or his style. It is a well known fact that Kristodas Pal is the father of any real journalism that now exists in Bengal. In the Legislative Council as long as he was there the functions of legitimate opposition were ordinarily exercised by Kristodas Pal and his moderate tone was the result of his anxious desire to be always just. His speeches must remain forever a model of sober and dignified language clothing most exalted ideas of statesmanship and the most fervid sentiments of patriotism and loyalty. Speaking at one of the anniversary meetings some years ago, one of the most well-known European journalists working in India at the time said, "But I should like to say in conclusion

that the memory of Kristodas Pal is of a special inspiration to me as a journalist, because he is the only journalist I have heard of to whose memory a statue has been erected. I never heard of any man, even of my own country, any journalist earning an ever-lasting honour like this. It may be that Kristodas Pal was the greatest journalist that ever lived. I am prepared to admit that" and yet we know of no man more noble more generous to his opponents. There was not a trace of jealousy in that noble heart. Love, sympathy and goodwill to all were the predominating traits of a public life which is not the least valuable of many legacies that Kristodas Pal has bequeathed to his countrymen and those high qualities were reflected in the conduct of the great journal over which he presided with consummate ability for the space of nearly a quarter of century. Amid the scathing public criticism to which he was often subjected, not a word of bitterness, hardly a word of complaint ever escaped from his tongue or his pen, and his silence was often more eloquent in its dignified contempt of his adversaries than would have been the most spirited replies. It is needless to point out that such an example is of the highest value at the present moment for the benefit of our journalists.

The test of real greatness is not the possession of an easy opportunism that veers with every popular wind or a consistent loyalty to the power that—be that is impervious to all reasons. The policy that guided Kristodas Pal in his eventful public life is worth quoting in this connection and I do so without any apology. This is what he said, "Loyalty does not mean the recognition of the English as the dominant race in India, nor does it mean the submission of individual Indians to individual Englishmen but it means allegiance to the British rule and respect for the law. Loyalty to the Crown and justice to the people ought to be the battle cry of every champion of his country's cause, if we remain faithful to that cry our enemies, however spiteful and powerful can do us no harm" wise words these and wisely uttered, for no truer words were ever said and they will, to my mind, bear repetition year after year when we meet to honour the memory of Kristodas Pal.

**SPEECH OF THE PRESIDENT HON'BLE RAJA BAHADUR MANMA-  
THA NATH ROY CHOWDRURY SAID :—**

**Ladies and Gentlemen,**

It is now my time to step out of the position of comparative case of a silent listner and follow those who have preceeded me, as speakers. The change may not be quite enjoyable—I am afraid it is not at all enviable—but convention must enforce it on the Chairman of the meeting. It is neither possible nor is it my inclination to break many from it, as I do feel that it is clearly my duty to give the finishing touches to the patriotic proceedings of this memorial meeting. Do not think that I am not conscious of the difficulty of my task. I wish that it has devolved on some one worthier than myself. The convention to which I have referred, although enjoins upon me, as chairman, to give the final speech, does not make it obligatory on me to speak one moment longer than what is just necessary. I take the liberty to mention this as I honestly feel that under the falling shades of a hot night you cannot possibly like to be detained very long and have every right to get an assurance from me that I shall be brief. Besides, one who speaks last, oftner than not, finds that in many matters he has actually been anticipated by speakers, who have gone before him. I tell the barest of truth when I say that, I feel that I could not say much without being guilty of repetition. It is not to be denied that you have already listened to some very eloquent and illuminating speeches, exhaustively dealing with the life and teachings of the great son of Bengal, whom we have not to honour to-night, although God's finger touched him and he fell asleep nearly half a century ago. But all the same, I do not doubt that, I shall have your leave to add to those glowing tributes my own—the humble but sincere tribute of my heart to the illustrious dead, who, I honestly believe, will, in the midst of death, always defy death and although no more with us, in the material sense, continue to be a living force in our body politic.

Ladies and Gentlemen, before I proceed any further, permit me to discharge an obligation which I owe to the conveners of this memorial meeting. I must express my heartfelt gratitude



to them for the great honour which they have done me by asking me to fill the chair of a meeting, which, to my mind and, perhaps, to your mind, is but a part of that great national movement, which has for its object the uplifting of the Indian nation by means of hero-worship. The spirit of hero-worship, if I am not mistaken, dominates the gathering that I see before me to-night. This is as it should be, for, it is absolutely certain that so long as our people will not learn to honour in the real and not fictitious sense of the term, our great men, they shall miserably fail to direct their will and energy through new channels, which the new environment of their national life has opened before their eyes, to achieve those new results, which loom so large on the intensified vision of new India, I can, therefore, say with a clear and easy conscience that, the conveners are doing a great service to their country by holding this annual meeting to inspire our people with a lofty desire to idolise great men and to assimilate into their every day existence the lessons which their life and character, deeds and achievements so eloquently inculcate. It is for this reason that, I have so readily responded to their invitation to be their spokesman, here, to-night and I am so very grateful to them for giving me this opportunity to participate in what, I may, perhaps, rightly, call their nation-building work. It is they who have kept Kristodas Pal alive in our midst, or have not allowed us to be dead in respect of the living forces of his endless life-forces which are sure to carry us forward, if we know how to make use of them, in our onward march, as a nation.

Ladies and Gentlemen, I shall now, with your permission, briefly touch upon a few aspects of the life and teachings of Kristodas Pal which, in my opinion, should always be kept before our minds eye, is tackling the problems of our present day national life. Let it not be understood that in doing this, I shall make an attempt to give even a brief analytical history of that stupendous life. To analyse the native forces of an intellect so acute and the inherent qualities of a heart so large or to discern and delineate the exact nature of their effect and influence on men and things is no easy task. It is not possible.

to do anything like that from the platform, far less within the time at my disposal. On the other hand, it is not my desire to narrate, as is usually done in memorial meetings, the many striking and even epoch-making incidents of that eventful life, to recapitulate thrilling and even soul-elevating anecdotes, which immortalise it ; for, these are as familiar to you all, as any living object of veneration. My endeavour, to-night, will be simply to show that Kristodas Pal was and was not, in respect of certain matters of great national importance and then ask you to think for yourself whether, in respect of these matters it will be to your advantage to accept him, like your countrymen of his generation, as a trusted political preceptor guide and leader. The men of his generation not only admired him but also obeyed and followed him and I shall ask you to seriously consider as to whether you should do the same, with, a view to face, with courage and wisdom, the difficulties with which you are now confronted, as a nation, in your grim struggle to reach the promised land. A great man never does and it will be a terrible national loss, if the present generation thinks that Kristodas Pal is dead and gone and can no longer lead his people from within the melancholy vault of Death, covered by Syprus gloom. Let us then find out what he was not and so adjust our angle of vision as we may see eye with him. Let us find out what is required of us to place ourselves on his track, so that we may follow his foot prints, with the zeal and ardour, honesty and devotion of vigours and unostentatious workers. First of all we should in my opinion, stoutly refuse to be eluded by what I may call, side-shows of life. Apparently these are very attractive and even fascinating but, in reality, things of secondary importance. We must come in contact with real life and make supreme efforts to dive into the root of things in order to be able to draw on the tablet of our mind a faithful picture of the real situation. In other words, we must honestly try to draw wisdom and inspiration from real truth. Imagination no doubt plays a great part in our life ; but, it becomes worse than useless when it is divorced from truth, or produces fire-brand and hot-heads, who are invariably blinded by arrogance. An individual, or a nation can not achieve

success without a cool head and a clear vision. How can we be patriotic like Kristodas Pal unless, like him, we try to know more of great men themselves than of the dazzling events which from the outer cover of their career refuse to be dazzled by all that shines, and by no means drown our common sense, our conception of reality and regard for truth in the whirlpool of angry, or sensational gossip? Kristodas Pal was patriotic, yes he was the high priest of Indian nationalism; but, his patriotism was based on the unyielding elements of love, I mean his undying love for his country. In its composition, however, there was not even a particle of hatred for any object whatsoever. He knew that hatred had inherent weakness in it. He was fearless—fearless in attack and fearless in defence; but even in his worst moments he was never found to be heedless of consequences. He knew and wanted his people to know how to draw a line of demarcation between courage and recklessness, between real manliness and affected bravery. Again and again, he proved beyond the shadow of doubt by deeds and words that recklessness had no place in a far-sighted policy and was fatal to real progress or advancement—that true courage and real independence could alone emanate from wisdom, knowledge and sobriety. He was independent like any man on the face of the earth; but, in his fight for liberty he never encroached upon other's liberty and confined his activities within proper bounds. He was as keen as any patriot in building a glorious future for his country; but he was always averse to mean diplomacy, or rushing methods and because he never cared for dramatic effect or to hold out false hopes to his people, it should not be imagined that he was a pessimist. On the other hand, his robust optimism made his intellect so virile and raised him to the position of a super-man. Optimism when it goes hand in hand with sound knowledge of existing condition is undoubtedly a mine of strength and Kristodas Pal never attempted to look forward to the future without carefully scanning the present and taking stock of his assets and resources. Gifted as he was with an extraordinary clear vision, he never failed to see the drawbacks and shortcomings of his side and the corresponding advantages of the opposition. His optimism never

made him unreasonable or arrogant—he never overestimated his own strength or minimised that of the opposing forces. We must not forget that the reason why the whirlwind of party politics or racial hatred and antagonism could not drift him away from the course, which he believed to be right and was determined to always pursue was that his actions invariably used to be controlled by his reverential fear of God and not by any dread of public opinion. He had greater regard for truth and the approbation of his conscience than for general contemporary thoughts or cheap popularity. Then again royal roads or short cuts never appealed to his mighty imagination. Himself a learner and a hard worker all through his life he wanted his people to learn and labour—to ascend to the topmost rung of the ladder step by step. He firmly raised a note of warning to his countrymen that their legitimate hopes and aspirations as a nation, will never be realised, if they grew impatient or intolerant; for their progress was bound to be slow and that it would be the height of folly if they refused to grasp with both hands whatever tools might be given to them to work out their destiny. His unshakable belief was that a bad carpenter always quarrels with his tools and a real worker never throws away his tools even if they are unsuitable or insufficient for the time being; the inner man which dwells within him cannot but prompt him to mould those tools to his requirements and patiently wait for the next supply. His, however, was not a policy of inaction or morbid tardiness. In fact it had two sides, viz :—idealistic and realistic and he himself was anxious lest his countrymen should erroneously mix up the two together; for, he knew the danger of it. With regard to the realistic portion of his policy, he wanted his countrymen to act quickly and strike hard; but, with regard to the idealistic side of it, he was certainly justified in asking them to think a lot, study a lot, prepare a lot and patiently wait by the river side for the tide to come. Then again at this critical juncture of our national life, we can ill-afford to forget the gallant fight which Kristodas Pal had put up to conquer provincial prejudice and jealousies and the mighty efforts which he put forth to prevent internal

dissensions class or communal fudes as he fully recognised the interdependence of our nation's prosperity upon the prosperity and simultaneous growth of each class and community of which it is composed. The solidarity of our people was the dream of his life and he was verily the apostle of unity and harmony. His exuberant love for justice and equity enabled him to leave behind his earthly career, examples which we should do well to follow. Another thing to be remembered at this stage of our national life is that Kristodas Pal always felt gratitude to be the most pleasing exercise of the heart and if he was unsparing in his condemnation of wrongs he was also loud in his approbation of all that was good and noble. Thus he provided an excellent foundation for honourable co-operation.

Ladies and Gentlemen, it will be a great mistake to suppose that Kristodas Pal's activities were confined in the field of politics alone or that he wanted his countrymen to allow politics to engross their whole time and energy. He made it abundantly clear by words and deeds that but success in politics depended to no mean extent on social, educational and economic progress and advancement of our people. He raised his mighty voice against the illiteracy of our women-folk and the irrational system of public instruction which provided for no vocational training for our countrymen with a view to build for them a commercial career if I may say so. He urged for the establishment of girls' schools and institutions for imparting scientific and industrial education to our young men. I am sure by how he would have thrilled the country through and through by his impassioned appeals for an Industrial University in Bengal with fewer institutions all over the country and foreign University exclusively for and peculiarly suitable to our women-folk. On the other hand he was responsible for the diffusion of extraordinarily sound views on the subject of agriculture which he more than anybody else realised to be of great practical importance as more than three-fourths of the entire population of India depend on land for the means of subsistence. He urged for the establishment of State Agricultural Banks and Agricultural Schools and advocated Agriculture as a profession for educated youngmen of all classes and if he had

been living to-day he would have surely tackled in his own masterly way, the problem of reviving agriculture by promulgating schemes for nationalisation and control for the encouragement of diversity of production and better marketing for agricultural products. We must, therefore, look to him for inspiration with regard to this question of supreme economic importance.

Ladies and Gentlemen, I have done ; but before I resume my seat I must warn you and through you all my brothers and sisters in Bengal, against the danger of thinking that Kristodas Pal now belongs to the past and has very little to do with the present. In our hurry, with every thing swiftly moving around us and the waves of transformation carrying away in their sweeping march, many old and worn out land marks one is apt to make such mistake. But in our sober moment we are bound to realise that Kristodas Pal is up-to-date enough to be still our trusted guide and that if we choose to follow his plans and charts do not lose sight of his beacon-light, we shall not fail to set out helm upon the right course to sail breast with the progressive nations of the world. To-day, India is wide awake—she is conscious of her growing powers and immense resources. No doubt the solidarity of her people is yet to come, but she is verily on the threshold of a new era, lights by hope. At this supreme moment of our national existence, it is not for us merely to enumerate what Kristodas Pal had done, or simply narrate and listen with admiration the wonderful stories of his eventful life but it is also for us to make the best possible use of his teachings and examples in dealing with momentous problems of the faithful hour. It is certainly for us to keep in constant touch and hold communion with what mighty soul so that we may not wander away from the real path of salvation lighted by his ever burning torches.

With the usual vote of thanks to the Chair the meeting terminated late at night.

## THE 44TH KRISTODAS PAL ANNIVERSARY MEETING.

24th July, 1928.

PRESIDENT :—

**Mr. Justice Costello, JUDGE OF THE CALCUTTA HIGH COURT.**

The manifold activities of the late Rai Kristodas Pal Bahadur as a leader of men, social reformer, journalist and above all as a man of character were recalled at a public meeting which was held at the University Institute Hall on July 24th, 1928 at 5-30 P. M. on the occasion of the celebration of the 44th anniversary of his death. Mr. Justice Costello of the Calcutta High Court presided.

The hall was invaded by a large number of people, men and women, irrespective of age, caste, colour or creed and rank. Among those present included. Maharaja Sir Manindra Chandra Nandi of Cossimbazar, Raja Bejoy Singh Dudhuria of Azimgunj, Messrs. Jatindra Nath Basu, Cameron, Mritunjay Chatterjee, Sachindra Nath Mukherjee, Dr. P. G. Bridge, Miss E. Rivett, Mrs. Santosh Kumari Gupta and Mr. S. C. Biswas.

The proceedings were opened with a song sung by a chair of girls of the Ram Mohan Sangit Vidyalaya.

The Raja Bejoy Singh Dudhuria of Azimgunj in proposing Mr. Justice Costello to the chair said that it was just in the fitness of things that a judge of the High Court trained in a judicial frame of mind should preside over this meeting to show respect to the memory of one who loved peace, but honour the more and justice above all.

**Mr. J. N. Basu seconded.**

Mr. Justice Costello said : I am much honoured by the invitation to preside over this meeting. I take this chair with greatest possible pleasure. I now call upon Dr. Bridge to address the meeting.

**Dr. P. G. Bridge said :—**  
**Mr. President, Ladies and Gentlemen,**

"In these troublous times when we are fallen upon evil tongues, and by darkness and dangers we are compassed around, it is well that we should ponder over the memory of this great man and lay to heart the lesson which his life teaches. Burke tells us that when the ancient Spanish kings found themselves confronted with any great crises they consulted the oracles of their ancestors and sought to derive from the wisdom of the past the true guidance for the future. In the difficult situation which we find ourselves to-day we have to follow the example of the Spanish Kings : and among the luminaries of the past, the oracles of our race, there is no surer, safer, nobler guide than Kristodas Pal." So spoke the Demosthenes of India, the great orator, journalist and patriot, Sir Surendranath Banerjee from this platform on similar occasion.

Sir, I have in some way regretted that I accepted the honour of addressing this meeting in this day of the anniversary of the Hon'ble Rai Kristodas Pal. I was too conscious of my unworthiness at the moment I was approached to speak to-day, but the consciousness of unworthiness has deepened as I have been studying the personalities who from year to year have occupied this platform. I feel as a pigmy by the side of the giants of Indian public opinion, Sir Surendra Nath Banerjee. Sir Deva Prasad Sarvadhicary, and many others which will take too long to mention. Yet in spite of these regrets, I am very glad I have undertaken this onerous duty. For, I was forced to study the life and achievements of a great Indian Patriot, Sir, is it not a pity that many of us pass through this wonderful land of India without getting acquainted with its sages ? Is it not a pity that our Universities should prescribe biographies of foreign writers ; statesman and social reformers, but the biographies of India's builders are almost unknown. And so I welcome this opportunity which has forced me to get into contact with one of India's greatest heroes Rai Kristodas Pal.

In the country like India one need not spend its allotted time to justify a meeting of this kind. But if justification be needed I will venture to remind you of Emerson's great words.



The unwritten history of a nation has its roots in the past. You cannot jump from the ground without using the resistance of the ground, nor put out the boat to sea, without shoving from the shore, nor attain liberty without rejecting obligation, so you young men of India are under the necessity of using the past and the actual order of things in order to disuse it, to live by it whilst you wish to take away its life. There are words worth considering at a time when the youth movement is at its highest and the revolt of youth is a topic of every day journalism. I welcome with all the enthusiasm of middle age the programme of the youth movement. I hail the progress of this "universal beggar" this "innovator by the fact of his birth," but at the same time the youth must be reminded of their debt to the silent past they must be told that unless they study the lives of the great heroes of the past, their enthusiasm and their exuberance is almost sure to be wasted. And what better example can it be presented before them than the life of a self-made man who overcame obstacles and difficulties in training himself for service to his Motherland. What better biography can inspire them than that of the hero whose death we commemorate to-day. There is the silent but inspiring statue at the cross of Harrison Road and College Street in the very centre of the student community, thousand of our youngmen see it and let us hope they admire it, that statue should be a constant trumpet call to the new generation to prepare themselves for service.

There is no need for me to recount the few biographical data that we possess of Rai Kristodas Pal Bahadur. His life was the life of a journalist. We may attempt to dissect it into various phases, but the fact will eventually remain that Kristodas Pal was a journalist and it is as such that we must attempt to present him to the consideration of our rising generation. It has been observed by many who have proceeded me in the earth that one of the salient features which made him the man he became was his openness of mind, his desire to meet all classes and to listen to every shade of opinion before forming his own. He did feel very strongly on many subjects yet he was always ready to listen to every side of every question that came before him. This is indeed of a trait of character of truly great man. To be

teachable, to be ready to sit by the side of the lowliest events of nature and penetrate into their significance, to be taken a little child in Jesus words, is the necessary condition to enter into the kingdom of the great, to inherit the vision of the ideal that never fades, this articles in the Hindu Patriot are abundant testimony of his sincerity of purpose and open-mindedness. He wrote nothing without fully verifying the facts. How many of our journalist to-day could say that not a line is published in their journals without verification of the facts. His criticism was based on solid facts and figures and not upon more rhetorical cannonflag. Hence the warm tribute that Sir Rivers Thompson paid him, "This I can assist without fear of contradiction, that there was no matter of any great public importance, connected either with administration or legislation, in which the Government were more assisted than they were during the last fifteen or twenty years by the independent and unbiassed sagacity and judgement of Kristodas Pal.

Another sterling quality of our great hero was his moderation. Moderation is a word that stirs abermination is not a few ears to-day. And yet one has but to read the great masters of grace to relise what a wonderful quality of mind and heart modetraton is and how difficult to acquire. It is not given to every one of us to be able to conduct a controversy without voilence. If the life of Kristodas Pal shows that it is possible that a man may be absolutely fearless absolutely uncompromising in his opposition without disloyalty to the throne and without bitterness towards those whom he opposes. He was courageous man, but he possessed the courage that respects difference of opinion and does not humiliate and despise the opponents. It has been observed by not less person than Sir Stuart Bagley, — "His criticisms were trenchant, his speech was certainly never wanting in effect, or force, or vigour : and in these capacities, no doubt, he gave very many hard knocks, for some of which I myself have come in. But I may say he never lost the respect and admiration of his adversaries. "He has left an example of independence, of moderation, of unrivalled powers of conciliation and a character which above all, Young Bengal should always have before them as an ideal.

Surely, this example of moderation and independence is sorely needed to-day. The youth of the world is asked to discard the old, to assert themselves, to throw to the wind what our forefathers gather at great cost. I will be the last man, Sir, to ask a young man whose intelligence has been awakened, to worship the past, to take on trust whatsoever was said of old. I would not ask a young man to bow down and be slave but I argue that there is a golden mean between the slave and iconoclast.

There is another feature of Kristodas Pal's life upon which I wish to dwell and which entitles him to be the emblem of a New India. No one was a more representative man of his time and country than Kristodas Pal. Born of humble parentage and starting with no advantages from wealth, caste or social rank, by honest hard work, by sheer perseverance and tenacity of purpose, he raised himself to a foremost place in the Councils of this city, of this province and of the Empire. A landless man himself he won the complete confidence of the landed aristocracy of this province. I have said that what Kristodas Pal was the manifestation of the new life that is coursing through the veins of the Motherland. For what India requires above all is the creation of a strong middle class which will act as the link of union between the landed aristocracy of their country and the landless classes. The stability of a nation, Aristotle observed centuries ago, depends on the assistance of a strong middle class who are the mediator between the rich and the poor. That is what India wants to-day. Men of humble origin but of sterling virtues, with no jealousy in their hearts who will go out as mediators between the landed aristocracy and the landless peasant, between the merchant princes and the servant-employees between the capitalist and the labourer.

Gentlemen, of a great leader of old, who guided his people through the desert for forty years, it was said, "I have caused thee to see it with their eyes, but thou shalt not go over thither." But Moses was not an exceptional case. "Rather it is true to say that to labour and not to see the end of our labours, to sow and not to reap, to be removed from this earthly existence before our work has been appreciated and when it will be carried or not by ourselves but by others—this is a law so

common in the highest character of history that none can be said to be altogether exempt from its operation." Kristodas Pal did not set foot in promised land of this country's freedom. He saw with the acute eye that India would enter in the land of the British Commonwealth with equal privilege and equal status, but he did not go thither—

The Sun, the Moon, the Stars  
 Send no such light upon the ways of men  
 As one great deed : their examples reach a land  
 For thro' all years : and everywhere they meet  
 And hindle generous purpose, and the strength  
 To mould it into action as pure as theirs.

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Prof. HIRAN KUMAR BANERJI, M.A., B.LITT. (oxon)  
 Said :—

When I received this invitation some days ago to come and join this gathering to pay my humble tribute to the memory of one of the greatest sons that India has produced, I felt greatly honoured indeed. It is very gratifying to me to feel that we are cherishing the memory of this great man whom we look to for inspiration. I will not weary you with platitudes about the great example that illustrious man left for generations to come. But I cannot help expressing my surprise that a certain amount of doubt has been expressed as to whether the life of a man like the late Rai Bahadur has any great lesson to teach in the altered circumstances of our own days.

It is not on his actual achievements, ladies and gentlemen, that I wish to say a few words this evening. You are all familiar with the facts of his life and you know how much he achieved in that life, in what I may call a comparatively brief public career. When I mention these achievements I do not think primarily the triumph and applause that he won during his own life-time. They were great though personally feel that they were not as great as his character and his energy and perseverance. But it is some comfort to me to know that in the generation, in the years that have gone by since his death, we meet here annually to vindicate his greatness to the world. To my mind these

annual tributes are almost unique in the annals of hero-worship in Bengal. I have no desire to dwell on the triumph of the life of Kristodas Pal. To my mind the character of the man has a far greater effect than the glory and triumph that he had achieved. He brought some of the finest qualities of head and heart to his great work in life. There was a fearlessness in the man which no calumny can ever belittle it. I need hardly remind you how manfully he fought the country's battle against the Cess Act, the abolition of Indian Import Duty, and Assam Coolly Act, to mention only a few of the controversies in which he was engaged during his life. He was fearless, and I may almost say uncompromising when he felt that a wrong and injustice had been done. Temperamentally he was a moderate man and his balance of mind was almost unique. It was this balance of mind and transparent honesty of purpose that were primarily responsible for the influence that he exercised over the generation that followed. It was the same sterling honesty that he brought to his wonderful career as journalist. We all know that during the quarter of a century during which he edited the Hindu Patriot he made that paper a power in the land. The influence that he exercised through his paper made the official world to realize fully how incapable Kristodas Pal was of dishonesty of purpose and of personal malice. To his journalistic labour he brought a purity of motive and sanity of outlook which he left as a glorious heritage for the generation that had come after him. I wish that we have been worthy of the heritage that he left us. The life therefore of a man like Kristodas Pal is a very great asset to the nation and as I see a great gathering like this before me I cannot help feeling strengthened in my faith in the future because in honouring his memory we honour the spirit of righteousness for which he stood. And ladies and gentlemen, I need hardly quote once again that old phrase that "Righteousness exalteth a nation" (applause).

**Sreemati SANTOSH KUMARI GUPTA, said :—**

**Mr. President, Ladies and Gentlemen :—**

**Friends—**I bow to the command of the President and in obedience to that I rise to pay my humble tribute and homage in respect of the memory of one of Indian glorious sons and sheer among eminent men of those days. **Friends—**I am not a speaker and unlike my predecessor whose powerful eloquence, has kept you spell bound,—for I do not claim the capability to all beautiful rhetorics from all the realms of language to describe to you the rich legacy of the memoiried tradition of Kristodas Pal. His illuminating career, his charming character and his wonderful achievements are a model of inspiration and instruction for generation and generation.

I am neither a poet, nor have I the power to jingle rhymical music and instill in your ears—penetrate in your heart of hearts, the spirit of his ardent patriotism, his burning desires for freedom his unfathomed love for his people—his high aspiration and ambitions saturated with the national ideal, the ideal which he kept uppermost in his mind and gave every prominence in all spheres of activities in his life.—**Friends,** humble as I am, unequalled in position, I consider it a proud privilege in my life—to associate with the function of the day in commemorating the 45th Anniversary on behalf of the womanhood of the country—we meet here to-day as votaries to dedicate our heartfelt offering before the altar of the great indomitable, undaunted fighter and courageous hero.

**Friends—**India of yesterday is not India of to-day, yet the national ideas promulgated by Mahatma Gandhi, and the principles of freedom enunciated by the late lamented Deshbandhu Chittaranjan Das, ideas which revibrated across the fields and the meadows, the hills and dales—through the length and breadth of India—yet those national ideas were not unknown to Kristodas Pal—he predicted what India would be to-day and after.

To me what is most astonishing is to find a man of his like—idealising Swaraj and Home Rule for India in those days—

century ago, when people hardly realised the moral effect of the economic and political movements in the country.

Think of India, voicing across the ripples of the thousand seas that Freedom is her birthright and she endeavours to attain it—fifty years ago and to-day when the fearful battle of Freedom angrily raging on the heart of the country—she is said to be unfit for complete freedom and the Simon Commission is necessary to test her fitness to secure a place among the Free Nations of the civilized world—it would not be unjust and improper on my part to say that we have not progressed an inch under the British Rule—and if to repeat those words of Sir Surendra Nath who exclaimed in a moment of difficulty, “Oh for an hour oh” “Kristodas Pal—I feel the same feeling and would like to say” oh come, come back to us oh Kristodas Pal turn the leaves of the present day history. Think what he would say—I make it bold to say that Kristodas would only repeat that the British Administration of England in her colonies all over the world has not advanced a bit in her civilizing mission.

As journalist he kept his pen firm—his language stern and did not spare to criticise the Government when necessity arose.

As the member of the Viceroy council and the Municipality, he fearlessly advocated the cause of the people as a statesman, and a public man he gave every expression of fearless independence and love of justice and fair play.

Friends—words I have none to sketch and eternal painting on the easel of your mind—those cherished virtues which he had too many to be told to-night. In conclusion, I pray before the mighty creator is to give us firmness and strength and translate those virtues into our life—and fight undaunted the battle of freedom like our immortal hero Kristodas Pal whose statue stand vivid before you.

The President Mr. Justice Costello, then addressed the meeting. He said :—

Ladies and Gentlemen,

I have always taken the view that it is the duty of the Chairman of a meeting merely to conduct the proceedings and not himself to make a speech. But I find that there is an immutable convention associated with these particular gatherings that the President should say a few words at the end of the meeting.

I have presided at many gatherings of various kinds. I have taken part in all kinds of meetings but I am free to confess that never in my life have I been present at any gathering which has impressed me more than this assembly here. (Cries of hear, hear).

I say quite frankly that I am surprised at the size of this audience. I doubt very much whether any other nation in the world could have produced a meeting of this character, because on this platform and in this room there have gathered together people of different communities with a diverse outlook on life from many points of view and yet here we are all assembled to do honour to a great man.

The most astonishing feature of this meeting, to my mind, is the presence of such a large body of young men. I say again quite deliberately that in my opinion there is no other nation in the world where young men would assemble in such a large number if at all, to do honour to a man who had passed away nearly half a century ago. I am quite certain that if some one attempted, for example to produce a meeting of this character in honour of some great Englishman who had died in the mid-Victorian era, he might not have found half a dozen people who would take the trouble to attend. For such a number of young men as are present at this meeting to come at an hour of the day when they might have been playing football or watching a football match for them to come to do reverence and honour one of their countrymen is something to my mind, quite out of the ordinary.

I am ashamed to say that like other speakers, I knew practically nothing about Rai Bahadur Kristodas Pal until I was asked



to preside over this meeting. I have seen the statue which is at the corner of the road quite close to this place. I asked an English friend of mine who Kristodas Pal was and the reply was "He was a great and good Bangalee." I think you will probably agree with me that most of us would be well content if after we have departed this life, it should be said of us that "We were great and good." No man could desire a better or nobler epitaph.

Various nations have different methods of honouring their great men. But I really think it is unique that year after year, you should be able to hold an assembly of this kind and collect together people of every variety of opinion to do honour to Kristodas Pal.

- I recall the somewhat cynical words which Shakespeare put into the mouth of Hamlet when he said, "There is hope that a great man's memory may outlive his life by half a year." In the present instance we have very nearly reached half a century of time since Kristodas Pal passed away, yet I have gathered and am fully convinced, from the speeches to which I have had the pleasure of listening this evening that the memory of this great man is as green and as potent to-day as it was six months after his death. The highest reward of any man's life work is not that it should bring him titular honours or wealth or even contemporaneous recognition. The best reward in truth that any man or any woman can achieve is that he or she should live in the hearts or minds of their fellow countrymen. Trying in my own way to analyse why the memory of Kristodas Pal is so vivid and so revered I came to the conclusion after having read some of his writings and some of the speeches which were delivered on occasions similar to this, held in previous years, that the real secret of the man's inspiration was this ; that he was in the very highest sense of the expression a real patriot and that what he set before him, either consciously, or perhaps, subconsciously, was the ideal of doing something doing "his bit" for his day and generation and striving so to think ; so to work, so to write and above all, so to live that the world at large and in particular the country to which he

belonged should be all the better for the fact that he had lived in it.

To sum up in one word, which to my mind expresses the highest ideal that any man can put before him. His motto was "Service and not self." I am certain from the speeches delivered here this evening that it was the noble aim and ambition of "Service"—service to his country and to his fellowmen which animated Kristodas Pal. That being the case he has rightly attained the highest reward which can fall to the lot of any man and that reward is "Immortality." It has been well said that to be forgotten that alone is death to be remembered is to be immortal, and your great compatriot, the man whom we delight to honour this evening, has joined the immortals and his memory will not only live forever more in this country, but will serve as an example and inspiration to successive generations for all time to come.

One word more and I have done, and it is this. The speeches which I have heard this evening have so stirred me that I could almost wish that I were not in a position which prevents me from taking an active part in what is ordinarily described as "politics." But however we are situate we can all in our own sphere do something to serve our generation. The inspiring speeches which you have listened to this evening, must, I am sure, have struck a responsive echo in every one of your hearts. I am not at all surprised at the eulogistic things which have been said about Kristodas Pal. So far as I can gather from the short acquaintance which I have with his writings and the knowledge which I have gained as to his life and work, I feel that everything that has been said of him is in the highest degree justified. If I may say so with all possible respect, I congratulate Bengal for having as one of her illustrious sons so great a man as Kristodas Pal.

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**MR. ISWAR DAS JALAN, M.A., B.L., COUNCILLOR, CALCUTTA CORPORATION, SAID :—**

**Mr. President, Ladies and Gentlemen,**

I deem it a great honour that I have been given this opportunity to pay my humble tribute not on behalf of myself but on behalf of the community which I have the honour to represent on this occasion to do honour to the memory of late Rai Bahadur Kristodas Pal.

Gentlemen, I knew so little of this marvellous personality that when my friend Mr. Pal approached me to say something on this occasion I said that I was unequal to the task as I knew nothing of Kristodas Pal except his name. He gave me certain literature and I was surprised to find that so long ago as 1864 and 1865 a man could write in such an original and forceful and independent style as Kristodas Pal could. Some of his writings have been collected in this pamphlet which has been distributed to all and you will find to your utter surprise that they were so modern that you cannot realize they were written at a time when Pax Britannica was so dearly loved by the people, when the people had not fully recovered from the effect of the Sepoy Mutiny and did not know what ordered life was. It was in 1864 or 1865 that Kristodas Pal was advocating and requesting our Government that we should be given equal rights as the other colonies possessed. It is a matter of surprise and it is a matter also of regret that although we are now in 1928 we have not been able to realize the ideals which were the ideals of Kristodas Pal (hear, hear). We are now in 1928 and it took about 40 years of the Government to declare that self-government is the goal of the British Policy in India.

Kristodas Pal is said to be a friend of the Government. I quite realize that he was a friend of the Government. Had the Government realized that he was a real friend of them? Had they realized that Kristodas Pal was their friend they would have acted to the advices of Kristodas pal and we would have got the colonial form of Government by this time. But the Government has taken so long time to give us even that faulty measure which cannot satisfy

the aspiration of the Indian people. In 1865 Kristodas Pal wrote, "Can India of to-day stand where she was 10 years ago?" Cannot we ask the similar question to the Government, "Can India of to-day be the same as it was during the time of Kristodas Pal?" It is a matter of real satisfaction to us all that even in those days India wanted full responsible Government. Gentlemen, that is not all. Kristodas Pal was not forgetful of the various defects in our national constitution. That is the reason for which he advocated that there should be unity. Unity is strength and without unity and strength you cannot achieve what you desire to achieve. It will not be out of place if I quote here a few lines from the writings of Kristodas Pal regarding this unity.

"The natives of India have no unity or public spirit amongst themselves. Traditionally false to themselves, they do not scruple to sell the dearest interests of their country for the sake of help, questionable honour or even the benign smile of some influential official. The same readiness with which they betrayed their country to foreign interlopers and aggressors is equally manifest in the matter of political emancipation. It is a strange that, notwithstanding their boasted English education, their intimate contact with Englishmen, their imitation of English habits and fashions, they are still so much behindhand in appreciating the best English virtues.....independence and union.

Do they ever see an Englishman surrender the interests of his country or the honour of his nation from a love of filthy lucre or from base fear? Do they ever see any want of union among Englishman in upholding their national character? If the personal examples of Englishman will not teach our countrymen the glory of political unity, we do not know what will.

Disunion has been the cause of India's ruin both in the past and in the present. Self-seeking mutual jealousies, intrigue, and machination have frustrated the most important objects and miscarried the most laudable undertakings.

We are on the threshold of revived national life. We cannot afford this time to quarrel with each other. We ought, therefore to make a strong pull, a long pull and a pull together. We ought to remember that union is strength. If we are to raise in the scale of nation, we can do so only with the force of the whole nation."

These are the very words of Kristodas Pal and I command them to you all. We must make a strong pull and a pull together. Until and unless we cannot do that there is no hope of achieving the political independence of India. They are the very words of the great man whom we are showing respect to-day. Not only, that, what is happening at present moment at Bardowly? Brute force is going to subdue moral force. What Kristodas Pal said about this is very interesting indeed. He said, "The mass may be cowed down by the show of the bayonet but even they, in the inmost recesses of their hearts despise the hand that brandishes the sword to exact obedience. There is a grandeur in moral prestige which no special laws, no special courts, no special procedure supported by the sanction of brute force can lend."

Could you find more forceful and more independent style than this even at present? This is what Kristodas Pal was. He ought to be the beacon light for the young men of this country. You have turned out in your hundreds to-day and have assembled in this hall. Let us then learn something out of the life of this great man. At the age of 19, Kristodas gave up that coveted post of deputy Magistracy and he took up the editorship of the Hindu Patriot. From a humble beginning, he rose to be the power of the land. He was a member of the Calcutta Municipality, Bengal Legislative Council and the Imperial Council and you will be surprised to find from his writing that he was an extremist of the extremists. The term extremist and moderate is relative. An extremists of to-day will be regarded a moderate to-morrow. Had Kristodas Pal been living to-day surely he would have been an extremist politician of the country.

If you read his writings, you will be surprised how could he be described a moderate.

Let the present anniversary set us to investigate and study the life of this great man. He was a pioneer of all-round reforms. Not only was he a political reformer, but was a pioneer of social reforms. If you pursue his life and his writings you will find that socially India has not made any substantial advance in this respect from the position in which it was 50 years ago. In order to achieve political emancipation it is absolutely necessary for us to get the social evils removed. There has been in recent times a good deal of agitation over the country on this matter. Had Kristodas Pal been living to-day he would have surely lent his support to this movement, and would have led the country to the realization of its goal. I hope my young friends will pursue the life of Kristodas Pal and will do something for the cause for which the late Kristodas Pal had fought.

MR. CAMERON, SECRETARY, CALCUTTA ANGLO-INDIAN  
ASSOCIATION, SAID :—

Mr. Chairman, Ladies and Gentlemen,

It is necessary for me to explain that I am a substitute, Col. Gidney, who was to have spoken at this meeting, is ill in bed and he has asked me to represent him and the Domiciled Community, of which he is the leader. I am first to express his deep regret as being unable to come here this evening to do honour to the memory of one of the greatest of India's sons—Rai Kristodas Pal. His disappointment is all the more keen as this is one of those few occasions when all communities in India, can meet on a common platform, for a common purpose. Indeed, it is fitting that this should be a feature of these anniversary meetings of Kristodas Pal, for while we sons of India honour him as a great patriot who was undaunted by the frowns and unbeguiled by the smiles of powers. Europeans can also pay their respects to his memory as one of their most sincere friends.

In these days of transition and ferment, when passions are apt to run high, the life, speeches and writings of Kristodas Pal are a practical proof that loyalty to the Crown is perfectly compatible with an unflinching and uncompromising advocacy of India's legitimate aspirations. This lesson from the life of India's first, great Tribune appear to have been forgotten by a

certain section of Indians who soon to consider it essential to be disloyal in order to retain a spirit of independence. To such as these the life of Kristodas Pal cannot have the attraction which it possesses for the Anglo-Indian and domiciled Europeans Community. For my community the life of Kristodas Pal has a special appeal. His policy and tolerant attitude towards the European represents, in many respects, what we stand for. Kristodas Pal was no visionary or wild theorist. He was essentially practical; and though he advocated with power and eloquence the freedom of India from political and economic bondage, he freely and frankly recognised the benefits which India derived, and would continue to derive by association with European, such a concession would now be denounced by certain sections as traitorous and it is an eloquent testimony to the greatness of Kristodas Pal, and of his influence over his contemporaries, that despite his friendly attitude towards Europeans, he did not lose the trust and confidence of his countrymen. It is small wonder then that he was accepted by both European he did not lose the trust confidence of his countryman. It is small wonder then that he was accepted by both Europeans, and Indian's as the interpreter between the Governor and the governed.

What a great and powerful friend Kristodas Pal would have been to the Domiciled community at the present time. My community to-day, awakening to a consciousness of pride in their position as Natives of India, and, feeling for the first time the pulsations of a National life and National aspirations, would surely have found in him a trusted friend and adviser to assist them in their new ideals and one who, understanding and sympathising with their apprehensions, would have constituted himself the interpreter between the youngest of Indian's peoples and their older brothers.

It is, with this sense of loss that I associate myself and the community I represent, with those who are here this evening to honour the memory of our great countryman Kristodas Pal.

The proceedings of the meeting terminated late at night with the usual vote of thanks to the chair.

## THE 45TH. KRISTODAS PAL ANNIVERSARY MEETING.

24TH JULY, 1929.

The 45th. Anniversary meeting of the late Hon'ble Rai Kristodas Pal Bahadur, C.I.E. was held at the Calcutta University Institute Hall on 24th. July, 1929, under the Presidency of Sir Nalini Ranjan Chatterji, an ex-Chief Justice of the Calcutta High Court.

The hall was packed to its utmost capacity. The meeting was thoroughly representative.

The proceedings of the meeting commenced with a Bengali song especially composed for the occasion.

Sir Deva Prasad Sarbadhikari said that this vast audience who inspite of other counter attractions had assembled here to-day was evidence of the great hold which Kristodas Pal, still had on the imagination of his admiring countrymen. "Gatherings like these" he proceeded "help us in bringing back to our memory the great achievements of our great men of the past. Kristodas pal died many years ago but his memory is still green in the minds of his country men. We have met here year after year in remembrance of the great services rendered to the country by Kristodas Pal and of his outstanding contributions to the country's onward march. On these occasions illustrious sons of Bengal have occupied the chair and illustrious citizens have contributed to the worship of that great man whom the country can never forget."

"If in addition to these gatherings those interested in this organisation could also arrange for the publication of an upto date life of Kristodas Pal, his speeches and a connected story of these memorial meetings it would be of great help in preserving and utilising that memory in days when the services of Kristodas Pal ought to be recalled with gratitude. I recall many previous memorial meetings and when we are met to-day to show reverence to the memory of one of the illustrious sons of Bengal, we cannot do better than call upon another illustrious son of Bengal, Sir Nalini Ranjan Chatterji, a great lawyer, who by his character, talents and social position is eminently fitted



to take the chair. I therefore invite Sir Nalini Ranjan Chatterji to preside over this meeting.

Mr. J. N. Basu : I have great pleasure in seconding the proposal.

On his occupying the chair Sir Nalini Ranjan Chatterji was garlanded.

Sir Nalini Ranjan Chatterji, an ex-Chief Justice of the Calcutta High Court said :—

Ladies and Gentlemen,

I have to thank the promoters of the meeting for the honour they have done me by asking here me to preside on this occasion though I cannot congratulate them on their choice of president, as I find many eminent speakers on the chair in the past meetings and I am not a public speaker. I understand, however, that my duty is a simple one, namely to introduce the speakers to you and say a few words. I propose to say a few words at the close of the meeting. Mr. J. L. Banerjee who has suddenly been asked away from Calcutta has written to me expressing regret of his inability to attend the meeting Mr Watson will now address the meeting.

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MR. ALFRED WATSON'S COMPLIMENTS :—

Mr. Chairman, Ladies and Gentlemen,

We have assembled to-night to do honour to the memory of a great son of Bengal. Tongues more eloquent than mine will picture his many-sided character, but it is perhaps fitting that the first tribute this evening should come from a journalist—a member of the craft in which Kristodas Pal attained such high distinction. There is perhaps no other instance in history where men have assembled year after year, extending to forty-five years after his death, to do honour to a writer for the Press. Many eloquent tributes have been paid in past years to Kristodas Pal. The most eloquent of all is that his memory survives, that men are still grateful for his work, that you meet yearly to mark what he did for India. This assembly to-day is the evidence that he, being dead, yet speaketh.

Few even of the elder of my hearers can have personal memories of Kristodas Pal. We are dependent for our knowledge of him upon contemporary record, upon what he wrote, upon the reports of the speeches which he made. In an era in which Bengal was rich in great men, he flames like a comet across the sky. He was a natural leader of his people. Few men have owed less in their equipment to academic training; few have made richer use of that learning from experience which makes every incident life a part of schooling. At an age when most of us are still in college he was giving voice to India's national aspirations by pen and by speech. For more than twenty years of his short life he was constantly battling, but he fought cleanly. One may turn over the volumes of the Hindu Patriot without finding him descending to abuse or vituperation, but always pursuing the discussion of public affairs on a high plane. That in itself was an achievement. The Indian-owned Press was in its infancy in his day, and a young Press is ordinarily marked by want of restraint and by license. Kristodas Pal set an example of the discussion of grave affairs in a serious and a moderate spirit. Inevitably he was often in opposition to authority, but if we follow the course of his conflicts, we are driven to the conclusion that in these battles he ordinarily proved himself the better Christian and the better gentleman. The Indian Press has not always lived up to the example which he set in its early days, but where it has departed from them it has lost force, it has sacrificed distinction, it has been less powerful in the moulding of opinion. If there is one lesson written across the history of opinion it is that the moderate man finally wins the suffrages and the consent of his fellows, for men in the mass have no belief in extremes.

Of great men, it has been said, the whole earth is the tomb. What was mortal of Kristodas Pal passed from this earth forty-five years ago. But his spirit survives in India of to-day. Of the movements which he started we have not yet seen the end, nor shall see the end while men burn with ardour for the uplifting of their country, while they believe in the ultimate triumph of justice and right. In him there was nothing of the spirit of revolution. A believer in orderly progress he brought

every question of the day to the test of reason. He hammered out every subject on the anvil of his own mind, and he offered to his fellows his convictions and endeavoured to persuade them to the same view. The thoughts and the acts of such men germinate through the years and bear fruit long after the death of the body. Their influence is all about us to-day. Bengal honours itself in its tenacious clinging to the memory of one of the greatest of its sons, a man who gave his whole life unselfishly to the service of his fellows. We think of him as—

One who marched breast forward  
 Never doubted clouds would break  
 Held we fall to rise; are baffled  
 To fight better; sleep to wake.

• PROFESSOR SURENDRA NATH SEN SAID :—

Mr. President, Ladies and Gentlemen,

Who addressed the gathering in Bengali, paid a glowing tribute to Kristodas Pal. A man of sterling character and innate sincerity, Kristodas Pal, he said, by his devoted and courageous handling of the difficult national problems won for himself a niche in the galaxy of the very few eminent Indians rightly described as the makers of modern India. He was respected both by his admiring countrymen and the then Government. He was a tribute of the nation and the Government in recognition of his distinguished services to the people at large conferred on him the title of Rai Bahadur, a distinction which was very rare those days. Unlike the present when there was a plethora of Rai Bahadurs and Khan Shahebs and such distinctions were conferred on men of all descriptions, the sole criterion of conferring such titles now being 'undiluted loyalty to the power that be' recipient of such honours were very few in those days and they were only conferred on men who had rendered signal service to the country at large. 'Such being the case then, Kristodas Pal, although a 'Rai Bahadur' had won for him the love and esteem of his fellow countrymen; and although he had left his mortal frame 45 years ago his memory was still revered and people looked upon his writing and utterances for guidance in these difficult days of their national existence.

MR. ABDUL KASIM SAID :—

Mr. President, Ladies and Gentlemen,

I rise to add my feeble voice to the meed of tribute paid to the memory of one of the noblest sons of India. Kristodas Pal was the pioneer of the nation builders in this country. He laid the foundation on which the constitution is now being built. Constitution building is a pleasant pastime now a days. But when we indulge in it we forget these great men of whom Kristodas Pal was one of the foremost, the fruits of whose labour we are now enjoying.

Kristodas Pal lived for 45 years and we have mourned his loss for 45 years now. Human memory is proverbially short and we have to hold these meetings to remind to the countrymen of Kristodas Pal of his services, otherwise the work which he has left behind him is a more prominent more demonstrative monument than a marble statue that be raised in his memory. We are told that Kristodas Pal was a moderate in politics and that his influence and power was based because of his moderation. I can say as a student of his writing that he exercised more influence and more effective control both over the administration and on the public life of the country and on his countrymen than we to-day who go into heroes and some times into hysterics.

I do not like to detain you any longer. I will conclude by saying that if we want to be worthy countrymen of Kristodas Pal we should try to follow in his footsteps and be guided by his example and the lead which he gave, I think, if we do that we will be doing a great service to our motherland.

Mrs. Kumudini Bose read an address in Bengali.

Speaking as a member of the Indian Christian community Mr. N. K. Bose also read an appreciation of Kristodas Pal in English.

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Dr. STELLA KRAMRISCH, said :—

Ladies and Gentlemen,

It was 45 years ago that Kristodas Pal left this world yet his personality was alive to-day and perhaps tomorrow it would be the same. It must be an enormous experience for them—his countrymen and countrywomen—how by the greatness of his character—his courage and spirit of righteousness—his personality was still living undimmed even to-day. She a mere outsider until about two years felt a thrill when she came to realize the greatness of Kristodas Pal. After she had acquainted herself with the writings of this man and contemporaneous history she could not but realize his utmost sincerity and greatness which was his. She was not competent to judge his political, importance and she was not going to judge his political motives at all. From what she had learnt of him she had realized this fact that he was brave and fearless fighter. He had tact and ability. He was fearless, bold and at the same time he was tender and affectionate—a unique combination of character in one personality. He never gave way to anger or passion and for this trait of character he could not be even harsh to those who were hostile to him. He gave his whole heart to the accomplishment of any task he undertook. Whatever his activities were—as a politician, journalist or educationist, he was fully responsible.

Kristodas Pal had rare intellectual qualities. Add to this he had a bright mind which at the age of 15 made him join a literary society and at 22 made him the editor of the foremost journal of the day. Add to this he had the great gift of oratory. He had an insight into matters political and had a ready and wide grasp of things.

It was only natural that such a man with so many brilliant attainments, should have led a spotless private life and a life of sincerity, devotion and love.

Continuing Dr. Kramrisch said that Kristodas Pal was a great educationist. He strongly advocated female education. He held the view that women should take part in the literature of the country. He felt that the life of a nation was only half expressed if its women were not educationally fit. On this

question of the education of women, Kristodas Pal was much ahead of his time. He advocated that women should have freedom in social and domestic life and Dr. Kramrich was quite sure that if Kristodas Pal was alive today he would have done much in this direction. As regards his zeal for education in general she quoted the words of Kristodas Pal, "The object of education is to develop human beings and bring out the different faculties of human understanding."

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LIEUTENANT COLONEL H. A. J. GIDNEY CALLED UPON BY THE PRESIDENT TO ADDRESS THE MEETING SAID :—

I must first thank the convenor of this meeting for having provided me with another opportunity to pay my humble tribute to the memory of Rai Kristodas Pal, the great patriot politician, and journalist of our motherland, India. I was invited to speak at the anniversary meeting last year, but I was ill and to my great regret I could not attend. I am therefore grateful for the honour done me by again being asked to represent my community at this anniversary meeting.

The feature of these anniversary meetings in memory of Kristodas Pal is that all communities unite to do his honour. This would be readily understandable had Kristodas Pal been an eminent scientist, doctor or philosopher, or had he spent his life in a vocation where race and caste barriers do not enter. But the paradox or apparent paradox, lies in the fact that Kristodas Pal played his part in the vexed arena of political and public life where rage the fierce passions of men and where it is difficult and well-nigh impossible to avoid creating bitter enmity and hatred. It is not as if Kristodas Pal was a compromiser who sacrificed a point in order to retain the friendship and favour of all communities. Has he been such a man we would not be here to-day perpetuate his memory with respect and affection nearly half a century after his death. Where a principle was involved Kristodas Pal was an unbending advocate of the right and neither the frowns of power could deter nor the smiles of favour beguile him from denouncing what he considered wrong. He was a true and undaunted patriot and he had frequently occasion to

condemn the Government with a strength of expression which to-day would be the envy of the fiercest extremist.

Nevertheless, he was accepted by Government as its trusted adviser even while he was the leader of the Government opposition and for 50 years Europeans have combined with us at these anniversary ceremonies to do honour to our great countryman, Kristodas Pal. We might well ask ourselves what was the secret which enabled this great son of India to retain the confidence of his countrymen while he held the complete respect and friendship of Europeans and the Government. The solution of the apparent paradox is to be found in the obituary tributes which both the Indian and Anglo-Indian press united to pay to the memory of our great Indian patriot, immediately after his death.

The "Hindu Patriot" said that Kristodas Pal "possessed a wonderful talent in harmonising heterogeneous elements" and that the educated (Indian) community have lost their head whom they looked up to in time of trouble. The British Government has lost then most loyal subject and a warm and able supporter and the paper commended Kristodas Pal's 'moderation' and 'judgement'. I ask you to take particulars note of the words 'moderation and judgement'.

The "Englishman" remarked that Kristodas Pal "commanded the respect of English and Indian alike" and that he "advocated the claims and interests of the men of his own blood with an eloquence and moderation and a certain irresistible logic which gained for him the love of his countrymen and the honour and respect of Englishmen".

The "Indian Daily News" spoke of the loss of Kristodas Pal as "an esteemed friend with whom we had ..... many passage-at-arms but who know how much we esteemed him" and who, although a true patriot, "gave place to the necessity of England in India" and who was "singularly frank and kindly with Englishman". 'Kristodas Pal' this paper said, was one "who saw without disguise the position of Englishman in India and who saw to what extent his countryman could aspire to share this position". Indeed this paper explained the popularity of Kristodas Pal with both the Government and the

governed. "The secret of his wonderful influence with both sections of the community" said the paper, "was a rare judgment—a judgment, indeed, which amounted to a genius for seizing upon what was best and what was certain of accomplishment".

The "Statesman" commended "the singular tact and moderation with which he urged those claims (the claims of the Indian community) and fought its battles" and remarked that these "had long gained for him the complete respect of Government as well as the confidence of the people".

The "Pioneer" said that Kristodas Pal "was never ashamed to be practical."

The "Reis and Rayyet" commented on Rai Kristodas Pal's "eminent abilities, varied experience, ripe judgement and intellectual gifts, joined to a moderation and calmness which nothing could disturb or provoke into the slightest exhibition of intemperance."

These tributes from his contemporaries explain the secret of Rai Kristodas Pal's success with both the European and the Indian.

In my opinion the first and foremost lesson to be learnt from the life and writings of Rai Kristodas Pal is that he never pandered to popular prejudice and clamour, but took a sane, moderate and reasonable view on every matter and expressed himself with strength, but not in intemperate language. His opinions, therefore were not only valued, but were respected and while he was an unflinching advocate of Indian's rights to political and economic freedom, which earned for him the confidence of his countrymen, the manner in which he represented the claims of his people always secured a sympathetic and respectful consideration from Europeans and the Government.

The next feature of Kristodas Pal's character which must strike any one who reads his life and writings was his large spirit of toleration and respect for the views of others. He was ever ready to look at the other side of the shield and to consider all shades of opinion before forming his own. But having formed an opinion he did not hesitate to express his views whether these were favourable or opposed to Government. It was for this reason the Kristodas Pal was recognised as an honest,



single-minded and impartial judge and his opinions carried weight even with those who disagreed with them.

There are so many great qualities in the character of Kristodas Pal that it is difficult to determine which should be most stressed. There is one other characteristic, however, that I feel I must mention, this is that Kristodas Pal was essentially a practical man, and while his great patriotism rebelled against the economic and political bondage of India, it did not cloud his judgement to the very useful part which Europeans had taken and should continue to take in the political and economic life of his country for the good of India. These are the characteristics which call for tribute from all the people of this country and this is the explanation why at these anniversary ceremonies Europeans and Indians alike delight to honour this great son of the nation to which you and I belong.

Each age has its task, each age has its duty, each race has its particular role to fill. But Kristodas Pal's life was spent in laying with hope and confidence the foundations upon which all the races and communities in India would be recognised and appreciated by each other working in collaboration for the greater prosperity of our Motherland. No particular race is entitled to the full share of the rich heritage of this great country, but every race has a right by virtue of the share it has taken and will take in its future development, whether it be socially, industrially or financially, giving place to a nobler conception the confederation of the entire people of India. But this cannot be accomplished without mutual concession and forbearance and we could pay no higher tribute to the memory of Kristodas Pal than the practical application in our daily life of mutual concession and forbearance.

I have just spoken of Kristodas Pal's practical patriotism. His statesmanship realised that India could not secure her freedom unless she united her forces. He knew that divisions must weaken the national cause and would have appreciated to-day that in order to enlist all the constituent qualities and communities of India to secure the freedom of the Motherland it would be necessary to weld all her communities together on the basis of mutual trust, understanding and sympathy, so that

India could demand her freedom with one voice. He would have realised that it is in the interests of India that even the smallest and youngest of her communities, the community of which I have the honour to be the Representative and Leader, should be helped to fulfil its needs in order that it may be able to fully express itself in the future India and contribute with loyalty and enthusiasm the maximum possible to the common good.

Kristodas Pal who was the interpreter of the European to the Indian and the Indian to the European would surely have constituted himself the interpreter between the small Anglo-Indian and Domiciled European community and the other larger Indian communities, and it is with the sense that my community has lost a great and powerful friend in Kristodas Pal, that I associate myself and my community to the tribute we have gathered here this evening to pay to his memory.

But is Kristodas Pal dead and is his voice for ever silent? He is gone, but in his countrymen and in their actions, if they follow his example and advice, he yet can live, so that it may be said of him that "The Angel of Death is invisible in the Angel of Life." We have gathered here this evening to honour his memory. What higher tribute can we pay him than to determine to follow in his foot-steps, to kill communal rancour, communal bitterness and communal strife which is sapping the life-blood of our great country and to seek out, not each other's points of difference, but each other's points of contact and to develop these for the good of our common Motherland. If each one of us to-night makes this resolve Kristodas Pal will not have lived in vain. Unless we can take from the life and example of Kristodas Pal some one of his great qualities and apply it in our daily lives these anniversary meetings are but an empty show and a farce. Let us therefore pay as our tribute to the memory of Kristodas Pal the resolve that, with his example before us, "What he has done can still be done and shall and must be done to-day." Let us consider.

„ His work is ever a burning inspiration

„ His life is still a watch or a vision

„ Between a sleep and a sleep."

Mr. BEJOY RATNA MAJUMDAR SAID :—

Mr Chairman, ladies and gentlemen,

I am not a speaker. Perhaps the only qualification of my being here is that I had the privilege of seeing Kristodas Pal. When a student in college I had the privilege of reading his great paper. Now, when we have gathered here tonight to pay our tributes to the memory of that great Indian patriot, Kristodas Pal, we should do our best to be reminded of the great lesson which he taught us. This is to be careful about our words and never to exaggerate things. He hated it. I will give an example. In 1878 a new school of thought came into existence in Bengal and those who were associated with that organization at times criticised Kristodas Pal very bitterly, but he never said a bitter word in reply. He stood in need of one to interpret his thought, to disabuse the minds of those who criticised him, and yet when some persons came forward to do that he carefully considered their words but was not much influenced by them, neither would he care for the praise which was lavished on him. One noble-minded European explained Kristodas Pal's views very carefully and showed that those who bitterly criticised him had not cause to do so and then he praised Kristodas Pal personally because of his many qualities. What Kristodas Pal wrote to him in reply to that is now a public document. He said that he really stood in need of men who would criticise him properly and show to the public what he meant. But he did not like that others should praise him so much. He said that he feared those who had kind views regarding him and that they might sympathise with him but they should be very careful.

I perfectly remember the day when that patriot died 45 years ago. We were anxious to read the obituary notice and know much about him. We read his Hindu Patriot and were influenced by his opinion. But to know him we were specially looking for an appreciative reference in the Reis and Rayat, which was then edited by Sambhu Chandra Mukerji, noted for his scholarship in those days. The words used by him about Kristodas Pal still comes back to my mind. It is this that Kristodas Pal was a Minister without a portfolio.

Sambhunath Mukerji did not explain what he meant by that expression. But at the time we all knew what he meant by it, because it was an open secret to us how he was respected not only by the Government but particularly by the then Governor who sought his opinion on many things. Sir Ashley Eden, the then Lieutenant Governor of Bengal, sought written notes from Kristodas Pal on many subjects of great importance and he generally tried to act upon the opinion of Kristodas Pal. Sir Ashley did not do these things secretly. On one occasion while discussing a certain matter with Lord Lyton, who was his superior, he produced the opinion of Kristodas Pal which he said was no doubt the view of the whole country. Lord Lyton agreed.

It is perhaps not known that a scheme of self-government was first prepared by Sir Ashley Eden and he submitted his note before Lord Lyton. The latter for some reason or other did not do anything in respect of that note. That note was again submitted to Lord Ripon. Lord Ripon found it to be excellent and praised Sir Ashley Eden for it. Lord Ripon said that he would take immediate steps towards the advancement of the scheme. Sir Ashley Eden informed him that the note was prepared by Kristodas Pal. Thus you see that was the beginning of self-government—though in a manner which you do not like to-day. But that was the beginning that was made and that was made practicable by Kristodas Pal. These are things which we ought to remember. We must be loyal and grateful to the past—the past which has been preparing the way for the future.

In those days, 1878-1884, who criticised Kristodas Pal did not go into what Kristodas Pal wrote and said. They did not care to see the motive behind which induced him to introduce a subject like that. But there was one man, late Mr. Nagendra Nath Ghosh who fully appreciated Kristodas Pal. Mr. Ghose was then the editor of the Indian Mirror. When the Government brought out a bill Kristodas Pal went through it carefully and tried to find out where it should be amended. When at last the bill was introduced, he felt that some of the provisions of the bill would not be beneficial to the country and thereupon

he tried to convince the Government that the particular clauses would go against the interest of the Government as well. He induced the Government to believe in these things very skillfully by convincing them that it would be detrimental to the interest of both the ruler and the ruled. He put his case before the Government in a spirit of sweet reasonableness and not by angry words as has been the method to-day. Therefore there was not that sort of enthusiasm which the younger people very much praise but which in reality creates nothing but noisy uproar. He did not believe in noisy uproar. Because he was not enthusiastic in saying things against the Government in the fashion in which those things were uttered it other papers people might consider him to be lacking in courage or afraid of the Government. That was not so. He knew how to induce the Government to bring to his way of thinking by sweet reasonableness which could never be done by angry words.

If you look back and consider the problems which he discussed in his days, you will see how deeply patriotic he was and how did his duty. He never sought popular applause. He had got that sense of duty in him which did not care for popularity. If you compare what appeared in the Hindu Patriot with those that were published in other contemporary newspapers you will be convinced of the greatness of Kristodas Pal.

I should like to tell you another incident which will show the man Kristodas Pal was. One day I went to see him at his house. He was then talking with two other gentlemen. There was no room left for me. Kristodas Pal noticed the Brahminical thread on me and at once stood up and welcomed me. To-day I pay my reverential tribute to the memory of this great man and salute him.

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**PRESIDENT, SIR NALINI RANJAN CHATTERJEE** said :—

We have listened to the eloquent tributes paid to the memory of Kristodas Pal this evening. I want just to say a few words. The public activities of Kristodas Pal takes us back to about a half a century ago. Times had changed and very rapidly during this period, but his name is still held in reverence by the people as is testified by this vast gathering consisting of all classes of the community.

He was a very able orator, a skilful debater and a powerful speaker. But these alone do not account for his enduring fame, which, I think, is mostly due to his honesty of purpose, earnest devotion to work, sincere desire to do good to his country and above all, his forceful character. His earnest work involved strenuous labour and wonderful patience. Kristodas Pal never took up any subject without fully mastering all the details. Then he applied his critical mind to bear upon the facts and figures of the subject and exercised his judgment before he used those materials either in this paper or in the Legislative Council or the Corporation. All his public activities were actuated by selfish motive. He worked hard but did not use his pen or speech for acquiring power or influence which came in abundance to him ; all his public activities were actuated by keen desire for the welfare of his country. He rose from a humble situation in life but he did not forget it when he acquired power and influence. Indeed, he was as much a friend to the poor as to the wealthy. As the Secretary of the British Indian Association, a powerful organisation of the landed aristocracy of the province, he advocated the cause of the zemindars but he was no less a champion for the well-being of the poor coolie or the humble peasant. He used tact and moderation in everything which might come up before him and he had a rare judgment. He would not wilfully offend any one. He was anxious to avoid bitterness and unnecessary irritation, but when necessity arose he was not afraid of the highest authority, and he used to work boldly and patiently. He had a genuine sympathy for the masses. He was the tribune of his people. We seldom find a man who has won the confidence of people and the Government of the poor as well as the wealthy. This happened

in the case of Kristodas Pal. It is remarkable that in these anniversary meetings held in honour to Kristodas Pal during the last 45 years men of different schools of thoughts people belonging to different communities met on the same platform and paid glowing tributes to his memory. He was accessible both to the rich and the poor alike. He was simple and unostentatious to agree and all these combined secured for him the love and affection of his countrymen. It is really refreshing to read the life of a man of sterling character who combined personal purity with real patriotism devotion and energy to work for the welfare of his motherland.

Before I conclude I should like to refer to one trait of his character and that is this. He was fully conversant with western culture but he never gave up his own.

Dr. W. S. Urquahart :—It is now privilege to ask you to accord a very hearty vote of thanks to our Chairman. We are honoured by having Sir Nalini Ranjan Chatterjee as President of this meeting I think all of us owe a deep debt of gratitude to him for this honour and the way he has summed up what had been said in praise of one whom we are commemorating to-day.

Mr. Kumar Krishna Mitter seconded.

The meeting then seperated late at night.

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**THE 46TH. KRISTODAS PAL ANNIVERSARY  
MEETING**

**24th July, 1930.**

The 46th. Anniversary of the death of the Late Hon'ble Rai Kristodas Pal Bahadur, C. I. E., was celebrated by the people of Calcutta and the public meeting was held at the Calcutta University Institute Hall on the 24th July under the Presidency of Dr. W. S. Urquhart, Vice-Chancellor of the University of Calcutta.

The hall was packed to its utmost capacity and there was hardly an inch of space left anywhere.

The meeting was remarkable one in more than one respect and was truly a representative gathering, people of all denominations having flocked there to honour the departed great.

The proceedings commenced as usual with a song specially composed for the occasion.

Dr. W. S. Urquhart after having been duly proposed and seconded, was elected president of the meeting.

PROFESSOR SATISH CHANDRA GHOSH M. A., UNIVERSITY COLLEGE, COUNCILLOR OF THE CORPORATION OF CALCUTTA SAID :—

Mr. President, Ladies and Gentlemen,

I consider it a great honour and privilege to have been invited to-night to address this gathering and I must thank the



organisers for the opportunity they have rendered me in contributing my quota of tribute to the memory of a great man to respect whom we have assembled here to night.

Situated as we are in the midst of a strenuous struggle we are likely to forget the circumstances which prevailed when Kristodas Pal lived.

His life-history has been delineated in picturesque language and with an eloquence which is beyond my capabilities. I will merely refer to a few features of his life which have extorted my own reverence and veneration,

From mere nothing he rose to the very pinnacle of position in influence and power by sheer perseverance, steadfastness and tenacity of purpose. But to have secured an eminent position by which he could wield power and influence is not sufficient to explain the persistency with which his memory lingers.

He was a Journalist, he was a legislator, he was a Municipal Commissioner, he was an Educationist and he was a Senator.

As a journalist, undoubtedly he was great, supreme in his time. His style which was not only elegant and simple but at the same time trenchant and incisive, would beget admiration and respect from everybody.

No frothy paragraph marred the columns of the Hindu Patriot during the period that he was at the helm of affairs but still that is not sufficient to explain why his memory endures so long.

Gentlemen, as I read his life, I believe, that his transparency, his honesty, his individual character and the rectitude of purpose must be at the root of this inexplicable situation.

Ladies and Gentlemen, casual combinations or temporary circumstances may give individuals some transient notoriety, but ultimately he sinks like a bubble, he bursts and dissolves in the ocean of oblivion.

Kristodas Pal's name is like the rock bounding that ocean against which its billows are destined to break, harmlessly forever.

As a journalist, as a legislator, as an educationist, as a Municipal Commissioner and as a Senator he utilised his powers not for self-aggrandisement but for the advancement of his country and people. I bend my head with reverence and admiration and I take hold of this opportunity and I consider myself fortunate that I can pay my unstinted tribute to the memory of Kristodas Pal who was undoubtedly a very remarkable man.

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PROFESSOR B. B. ROY M.A., SCOTTISH CHURCH COLLEGE

SAID :—

Mr. President, Ladies and Gentlemen,

Considering that there are so many more speakers on the list, I wish to be very brief to-night.

The first thing I wish to say is that the youngmen of Calcutta have greatly honoured themselves by turning out in such large numbers to-night inspite of the excitement in the midst of which their lives are being spent.

It shows, clearly shows, that in the pursuit of what is ephemeral they have not forgotten what is abiding in their national institutions.

Gentlemen, I might perhaps have dealt with many aspects of Kristodas Pal's life to-night, but my predecessor has done such full justice to the subject that a very narrow ground is left for me to cover.

Reading the proceedings of the last few years anniversary meetings, I have found that most speakers have succumbed to the tendency of speculating what Kristodas would have done to-day—to what political party he would have belonged and what attitude he might have formed towards certain Political movement—would he have been extremist or moderate?—would he have blessed or cursed the Simon Report?

With these questions, ladies and gentlemen, I do not wish to occupy myself to-night. I wish to render to you the mental picture that I have been carrying all these years of Kristodas Pal who has been familiar to me since my boyhood as a great hero—perhaps even a greater hero than many well-known nationalists that India has produced. It was the dream of my boyhood to be able to form a true and correct picture, a full appreciation of Kristodas Pal.

I ask you, ladies and gentlemen, and particularly the younger men present to-night, to throw your imagination, to throw your memory backwards and think of half a century ago. Kristodas died in 1884, a year before the birth of the Indian National Congress.

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I ask you, ladies and gentlemen, and particularly the younger men present to-night, to throw your imagination, to throw your memory backwards and think of half a century ago. Kristodas died in 1884, a year before the birth of the Indian National Congress. The life of Kristodas Pal occupied only about 47 years. His life saw events of the very greatest importance—events which have moulded the history of India for ourselves. As a youngman of 20, he saw the Sepoy Mutiny, as a youngman of 24, he saw the coming into existence of the Government of India Act of 1862 which gave India what he boldly and fearlessly called a member of sham councils. As a youngman of 23, he became editor of the Hindu Patriot and remained so to the day of his death. During the period in which he lived and worked India saw many changes—India saw attempts made by British financial interests to take those very steps which we are being condemned to-day—to give Manchester advantages at the expense of India. India saw measures being adopted for controlling the coolies in Assam, which made the blood of every patriotic Indian boil. There is, ladies and gentlemen, a curious parallelism between his times and ours, and I invite the younger section of the audience here to-night to read, if they can, the leading articles which he wrote in his time. As I have said, the Indian National Congress was not born when Kristodas Pal died. During his time there was no organised public opinion in this country. Legislative Councils did indeed exist in the provinces and at the centre, but their representatives were mostly nominated members, and such votes as they possessed were hardly effective. They could not criticise the Budget, they could not ask supplementary questions, nor could they indulge in the luxury of walking out. Those were days in which our representatives were allowed purely by sufferance within the portals, within the precincts of the Legislative Councils. Those were also the days when this country had much fewer newspapers and a much smaller body

of educated public opinion. Those were also days when we had fewer vigilant critics of Indian affairs, fewer active friends of India in the British Parliament. In such times Kristodas Pal arose, and leaving all other prospects behind, forgetting them, spurning them, at the tender age of 23 he assumed the position of editor of the Hindu Patriot—a paper which was rapidly dying but which he revived marvellously and which to the last day of his life remained a power in the land.

Some one said after Kristodas Pal's death that the history of Kristodas Pal's life was the history of Bengal for 25 years. I ask the members of this audience—"Can you point to any other figure in Indian politics in these days, of whom it could be said that a single life epitomized the activities of the whole age?" That shows the personality of the man. For one man working under such handicaps—working in the Corporation, working as a Justice of the Peace, working in the unreformed Senate of the Calcutta University, working in the sham Legislative Councils in Calcutta, to produce so much effect upon the people and the government was no small achievement—it was a much greater achievement than that of the most of the politicians of to-day who have all the constitutional machinery at their disposal for obstinative and other purposes. It was uphill work for Kristodas all the ways. Poverty, lack of financial support, want of an organised public opinion, all hindered him, but with the courage and tenacity of a daring soul he worked all through, and he won.

Various attempts have been made in all the past anniversary meetings to draw lessons from Kristodas Pal's life. The only lesson that I draw for myself is that he loved his motherland genuinely and that he loved her with a tenacity from which nothing could make him deviate.

Ladies and gentlemen, there is one other aspect of Kristodas Pal's work to which I shall draw your special attention. To-day on account of the reformed character of our legislative bodies, we have almost in every province and at the centre a party of opposition. But in those days it was the greatest difficulty for any body of India's representatives to organise such a Party; but Kristodas was a host in himself. It became

the fashion in those days to call Kristodas—and it was a fashion confined not only to Indian admirers, but also to European critics—it was a fashion to call Kristodas “His Majesty’s opposition in India”. I cannot think of any greater tribute being paid to his memory by his critics and admirers as well, to the genius of one single man. I do not know of another man—another single individual—in the entire history of our public life in Bengal—I might say even of India—I cannot look back upon the life of any single individual and say there was in such man the same resource fulness, the same personality, the same magnetism, the same record of solid achievement as in Kristodas. He lacked the paraphernalia of the modern politicians, he lacked the machinery—he was without those conventional advantages to which we have been accustomed ; but through the unassisted force of his own personality he won through, and became one of the fathers of Indian Nationalism. When I use that phrase, I do not cast any disrespect upon the late Sir Surendra Nath Banerjee and upon others. The late Surendra Nath Banerjee, and even in recent years Mahatma Gandhi have been foremost in acknowledging the debt which they owed to Kristodas. I call upon every youngman in this audience to go home and read the leading article which Kristodas wrote 50 years ago—mind you, fifty years ago, not yesterday or day before—on Home Rule for India. To-day we are accustomed to the cry of Dominion Status and even of complete Independence ; but 50 years ago Kristodas said :—“What is the use of giving us sham constitutions ? If Canada, if Jamaica could possess representative institutions in the fullest sense of the term, why not India ? If Ireland could clamour for Home rule, why not grant India Home Rule ; why not grant India the very same Constitution which your self-governing Colonies possess ?” Thus 50 years ago Kristodas was not only a practical politician, hammering out great problems of the day, but he was a dreamer of dreams ; he was a man that half a century ago saw what was coming. Kristodas is not alive to-day, but the message that he gave this country 50 years ago is now being rapidly fulfilled. Therein lay the prophetic strength and the greatness of the man.

Another aspect of Kristodas Pal's life to which I want to draw your attention is the absolute fearlessness of the man as a critic. We all know, as some of the speakers in past anniversary meetings took special care to remind us—that Kristodas was a Rai Bahadur, and C. I. E. What did he care for the Rai Bahadurship or the companionship of the Indian Empire? On the morning that he read in the Gazette that he had been made a Rai Bahadur, he addressed to the Governor, "What crime have I committed that I have been made a Rai Bahadur?" And even after he had been made a Rai Bahadur, a C. I. E. even after he had lavished upon him all the blandishment that the European Community of Calcutta could offer, even after that he continued to be a fearless critic of the Government. I doubt whether any modern journalist could employ towards a Viceroy that language of dignified but bitter criticism which Kristodas employed towards Lord Ripon generally on account of his administrative measures, but particularly with reference to the enactment of the Vernacular Press Act—the notorious act which gagged the Vernacular Press of Bengal primarily and of India also. He called this Vernacular Press Act "the Cobra Act." Then Kristodas used vigorous and dignified language in criticizing the action of the government in dealing with the coolies of Assam; and once he was driven to write lines which many of us would be afraid to repeat in these days of Ordinances on even a platform like this. He was compelled to analyse the notion of loyalty. He asked himself—what is the meaning of loyalty? How do you define loyalty? Loyalty is allegiance rendered for protection received. If such protection be not received, allegiance should also be withdrawn. Loyalty is merely an exchangeable commodity received for value obtained. That was how he defined loyalty, and when the late king Edward VII came to visit India as Prince of Wales, Kristodas wrote an editorial such as no modern journalist cannot write. Our journalists—many of them—can oppose, but they do not commend the simple dignity of Kristodas. He said,—“Your Royal Highness will be taken from place to place, but these places will be white-washed, and you will never for a moment see real India. This was how Kristodas wrote. He was a

fearless critic of the Government, he was a fearless critic of the people also. Once when the Governor of Bengal drew his attention to certain passages in a vernacular newspaper, which exceeded the limits of fair criticism and even of decency, he went straight to that newspaper office, and took the editor to task. I do not know of another man that Bengal has produced, who can keep up that fine equipoise of critical attitude towards the government and towards his own country. We do not have that equipoise, that balance to-day—we are tilling on one side or the other.

Kristodas lived under the shadow of the Government House, but he was not corrupted by it. Kristodas obtained popular applause, but he was not corrupted by that either, and to my mind, ladies and gentlemen, the great lesson which Kristodas has for us to-day, is once again to recapture that fine balance between our critical attitude towards the Government and an attitude of admonition and reproof towards our strayed countrymen, which Kristodas sustained all through his life. If we can re-capture that attitude to-day, most of our problems will be solved. The problem before the country is not so much in the adoption or rejection in toto of any report, but it is in the cultivation of that temper, that spirit, which made Kristodas for 25 years His Majesty's Opposition in Bengal the tribune of the people, one that the Government feared and one that the people feared to—the father of Indian Nationalism and a true father too of the youngmen and of the struggling people of Bengal. I salute the honoured memory of Kristodas Pal to-day as an admirer of his, as one who has been his admirer since childhood, and I invite all the youngmen present here to-night to salute his memory as such.

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MR. BARUA SAID :—

Mr. President, ladies, and gentlemen,

Honouring the memory of a hero is a prominent feature of Indian character. In India a hero is worshipped in order that his example may be copied.



The last speaker has placed before the meeting the great achievements of Kristodas Pal. I would like to tell all of you that our duty is not to sing praise of the great. But I say we are called upon to express our judgment upon the activities of the departed great.

Gentlemen, I strongly think that when we are assembled here year after year on the platform provided by the descendants of Kristodas Pal. I very strongly think that we must ponder over those qualities of head and heart that made Kristodas Pal great. That is the real problem, and it demands a solution from every thinking man. What is that problem ?

To my mind the problem is whether we are all civilized or not. The problem is whether we are having every opportunity or not. Kristodas Pal became great, made his influence felt in every sphere of existence, in every sphere of action. Whether we in India have reverence for our ancient civilization, as described by the Brahmans and Upanisads. Ancient scriptures are of great value. What is the reason ? Because the Indians are after all, the most ancient and civilized people under the sun. These most ancient people were the first to say that full manhood could not be evolved out of servitude ; human mind, human spirit could not have full scope unless freed from bondage. In the ancient books of India not a single occurrence is recorded with reference to the long line of kings, raising the voice against Government. Not a single voice is raised by any of the Seers against the administration of Government. On the otherhand we see no objection raised by the Royal authorities to the enjoyment of freedom by the people. We must realise the gravity of the situation upon which the history of our country has entered now. I am filled with awe when I think of this and am reminded of the Sepoy Mutiny of 1857.

Professor B. B. Roy has pointed out that the right method of attaining political freedom is constitutional agitation. Judge the life work and the writings of Kristodas Pal we should not forget after all that in the history of our modern national life Kristodas Pal stands out as a dreamer and visionary. I am not one of those who believe that history repeats itself. History never repeats itself. Dream is a manifestation of life itself.

We shall be truly honouring the life of Kristodas Pal if we calmly make ourselves acquainted with all the details of his life. Kristodas Pal was never carried away by emotions. He could keep his mind well-balanced, though like a true hero he thought feelingly. He was never for unnecessary violence. He was a true hero in this sense. He was quite fearless at the same time. He was a friend to every one in difficulty and distress, and he made his influence felt in every walk of life. He had a lenient personality. But he had great powers, and he made proper use of them in the interest of his country and of humanity. Now-a-days people think that nationalism is the be-all and end-all of their lives. But it is not so. In India have we been able to universalise our social and religious life? No. There must be some section of our people who would devote themselves to every cause. There should be devotion also to other causes than nationalism. India cannot be isolated from the rest of the globe. I ask you to realise how Kristodas Pal solved the problem of the whole humanity.

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PROFESSOR P. C. BANERJEE, ST. XAVIER'S COLLEGE SAID :—  
Vice-Chancellor, Ladies and Gentlemen,

It is the privilege of every nation to worship its heroes. That is why I have gladly responded to the invitation of one of the descendants of the late Kristodas Pal to come here this evening and pay my humble tribute of respect and admiration to the memory of that illustrious son of Bengal who died this day forty-six years ago.

Ladies and gentlemen, I need not detain you long by recounting the various incidents which marked the glorious career of Kristodas Pal to which the previous speakers have done full and ample justice. I shall only invite your attention to those traits of his life and character which have appealed to me on a careful and reverent study of his life and writings.

In the first place, he was the architect of his own fortune. He was born of poor and humble parents without any of the advantages of the adventitious circumstances of birth and social status. By sheer merit, wealth of knowledge, honesty,

and perseverance he rose from obscurity to become the foremost Indian of his times. He became the Secretary of the British Indian Association and the Editor of Hindu Patriot. We should remember that Kistodas Pal was not a Secretary in the sense of a mere recorder of proceedings or a keeper of records. He was the first friend, philosopher and guide of the landed aristocracy of Bengal in those days, who looked upon him as an oracle in times of crisis. He wielded a formidable pen and under his guidance the Hindu Patriot became the most powerful exponent of Indian nationalism in those times.

Thus he established the superiority of the aristocracy of intellect over the aristocracy of wealth. Indeed the brilliant career of Kristodas Pal reminds me of that great Englishman, Benjamin Disraeli. Like Kristodas Pal Benjamin Disraeli rose from obscurity to become the leader of the most aristocratic political party in England.

Secondly, Kristodas was a great statesman. In the present lie the seeds of the future. He is the real statesman who can have a glimpse of the future that lurks behind the floating mists of time. The life of Kristodas Pal is a brilliant example of this far-sighted statesmanship. In his speeches and writings Kristodas Pal has dwelt at length on many of those political questions which have been exercising the public mind at this distance of time. He wrote an article on Home Rule in India even before the foundation of the Indian National Congress, the most virile and powerful political organisation in this country. He pleaded strongly for the Indianisation of the Army and he protested against the repeal of import duty on cotton. Again, he exposed the hollowness of the Legislative Councils of those days which consisted purely of a majority of officials and a few nominated non-officials who were expected to act as merely phonographic automatons for reproducing the voice of the power that be. It reflects no mean credit on Kristodas Pal that he rendered much valuable service even as a member of these sham councils and was justly regarded as Her Majesty's opposition.

Again, Kristodas Pal was an ardent patriot and a fearless critic. But it was worthy of note that he always combined firmness with liberality, eloquence with moderation, and judgement

with charity, tolerance and sweet reasonableness. His life is an inspiring example to those who, in the role of political leaders or journalists, are apt to forget themselves and become impatient of criticism.

Lastly, he was an idealist inspired by a genuine reverence for his work. He loved his work as few men have ever done. Whenever he dealt with any subject, he mastered it in all its details, so that he was justly regarded as a moving Cyclopaedia of Statistics and informations. As an editor he cared more for truth and accuracy than for mere journalistic flashes in the pan. But above all, he was prepared to work, fight and even die for his ideal. In the discharge of his duties he never spared himself and, as we all know, died at the early age of 45. His life was short as the flight of a meteor but it had a meteoric brilliance too.

Ladies and Gentlemen, I came to this meeting with a determination not to launch into a political discussion. As a teacher I prefer the seclusion of the cloisters to the heat and dust of a political controversy. But I am compelled to advert to a few political questions in reply to the observations of the previous speakers.

In the first place I must, with all respects, differ from our Vice-chancellor who had told us that Kristodas Pal was loved and respected by Europeans and Indians alike. But a careful study of his life will show that the remarks of Dr. Urquhart are not absolutely correct.

Kristodas Pal protested strongly against the Vernacular Press Act and incurred the wrath of Sir George Campbell. Sir George remarked that the Anglo-native journals were more dangerous than the Vernacular journals and that the Hindu Patriot was the most dangerous of them all. Again, Sir Rivers Thompson called him dishonest and dishonourable. Ladies and gentlemen, you will agree with me that, in this unfortunate country, there is no patriotic Indian who can escape the wrath of the gods of Simla and Darjeeling, however sane, liberal and well-balanced his views may be. We have an example in the recent experience of Mr. J. N. Basu, President of the Indian Association and the leader of the liberal party in Bengal whom I find here this even-

ning. Grave and serious allegations had been made against the Police and the officers of the government. It was in the interests of the government to hold an enquiry and to find out the truth in order to dissipate the clouds of mistrust and suspicion which had gathered round the Government of Bengal. But Mr. Basu was arrested as a reward for his labours. Mr. Wedgewood Benn has told us that the winning card is co-operation and the losing card is non-co-operation. But, ladies and gentlemen, recent happenings have fully justified the suspicion that the losing card is co-operation and the winning card is non-co-operation. Indeed, the conduct of the government has made the liberals political suspects in the eyes of their countrymen. I am sure when the Swaraj Government is established they will institute proceedings against them under sec. 110 Cr. P. C. as dangerous and suspicious characters.

There is just one other subject to which I must refer. Mahamahopadhyaya Pundit Bhagabat Shastri has told us that the Simon Commission has made a laudable attempt to satisfy the growing national consciousness of the people of India. Ladies and Gentlemen, I never dreamt that there was anyone in India who could praise the Simon report with the honourable exception of Mr. Bepin Chandra Paul. I do not like to detain you by repeating what I said elsewhere about the report. In my opinion it is retrograde, reactionary, mischievous, and disingenuous. Indeed, when I read the effusions of Sir John Simon about the ideal of Federal Government and full provincial autonomy, I am reminded of the "terminological inexactitudes of Sir John Falstaff".

Ladies and gentlemen, we are now passing through a momentous crisis in the history of Indian nationalism. Some of our countrymen are determined to win complete independence. There are others, less ardent spirits like ourselves, who are determined to make India an equal partner in the British commonwealth of nations. But whatever the goal, we are determined to make ourselves masters in the land of our birth. At such a time we require the services of leaders. There are leaders who are living in our midst and guiding us at every step in our national struggle. But there are leaders who

are no longer in the land of the living and who live with us in spirit. In times of doubt and perplexity we may hear their voices "like a distant torrent's fall". We can hear the voice of Kristodas Pal. We can hear the voice of Surendranath Banerjee and we can hear the voice of Chittaranjan Das, that prince among men, who sacrificed his all, even life, at the altar of the motherland and died in a blaze of glory.

On this day, sacred in the history of Bengal, let us pay our homage to the memory of Kristodas by emulating his noble example and taking the lessons of his great life to heart. Let us be inspired with his invincible courage, lofty patriotism and above all his selfless and unflinching devotion to duty and carry on the fight for liberty and freedom. Let us carry on to strive to seek, "To find and not to yield".

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KRISHNA LALL BANERJI SAID :—

Mr. President, Ladies and Gentlemen,

### WORSHIP OF HERO'S OF OUR OWN COUNTRY.

I deem it a great privilege to address this great representative and influential meeting held in memory of the late lamented Kristodas Pal. I think it a happy augury that we have begun to appreciate, nay, worship hero's of our own country. Unless we are moved by the sentiment of reverence for the glorious dead in the past, we cannot shape and rough-hew our future.

### DEVELOPMENT OF NATIONALISM IN INDIA.

Development of national freedom is an organic growth. It grows from precedent to precedent. The spirit of nationalism took its rise from Bengal in the days of Ramgopal Ghose, Hurrish Chunder Mookerjee and Kristodas Pal. It took its further development in Dadabhai Naoroji, Gopal Krishna Gokhale, Mahadeo Gobind Ranade, W. C. Bonnerji, Surendra Nath Banerji, Anand Mohan Bose, Monmohan Ghose, Lalmohan Ghose and Kalicharan Banerji.

Nationalism had its further development in Bal Gangadhar Tilak, Lala Lajpat Rai, Deshbandhu Chittaranjan Das and

last though not best Mahatma Mohanchand Karamchand Gandhi.

The history of rise and development of nationalism in India is an interesting study. Tennyson has truly said :—

“Throughout the ages an increasing purpose runs,  
And the thoughts of men are widen'd by the process  
of the suns.”

### EVOLUTION IN POLITICAL THOUGHT.

The bourgeoisie self-sufficient leaders of early seventies and eighties of the nineteenth century and the self-sacrificing, fire-eating political leaders of to-day are but links in the chain of political evolution in India. If we read the national history, its growth and development in its true prospective in a calm and meditative mood of mind, we shall see there is a “Providence in the full of a sparrow.”

### EDUCATED BENGAL—A DEADLY LEGACY.

Kristodas Pal we all know, from a very small beginning, became in his day the great leader of the much-reviled educated community who are regarded by some people as deadly legacy from Lord Macaulay and Lord William Bentinck and others.

### KRISTODAS—NATIONAL.

Yet Kristodas was intensely national. He was national in his dress, national in his temperament, national in his habits, national in his diet, in short, national in all respects that contributed to hold up Mother India the most civilized country at a time when the fore-fathers of the present Anglo-Saxon race used to paint their bodies and lived in forests. Kristodas was pure Swadeshi.

He never used hat and neck-ties and never delighted to call himself. Mr. K. D. Paul or any other appellation after English imitation. He used to appear in public in purely Oriental dress in chapkan with shawl wrapped round his shoulders. No importunity of job seekers and suitors could ruffle his temper. His parlour was full of omedars candidates for appointments, seekers of favour either in the Calcutta Corporation or mercantile

offices, seekers of advice gratis with regard to their own personal matters. He stood firm near a rock.

He was like as the poet described :—

“As some tall cliff that lifts its awful form,  
 Swells from the vale and midway leaves the storm,  
 Though round its breast the rolling clouds are spread  
 Eternal sunshine settles on his head.”

### HIS CONTEMPORARY AND HIS SUCCESSOR.

His genial temper and excellent disposition won the heart of all who came in contact with him. He never partook of European dishes, nor joined dinner parties although requested by such a high personage as Viceroy himself in functions held in the Government houses. He attended only the post prandial function and delivered speeches on behalf of the Press but he never partook of any dishes. Like his contemporary Pandit Iswar Chandra Vidyasagar, he maintained the dignity of the nationality in all stresses of circumstances. Sir Gooroodas Banerji and Sir Asutosh Mukherji in similar circumstances maintained their individuality and never yielded to the pressure of raging fashions of the day. He left an example which is well-worthy of imitation of the old and young alike.

### HOME RULE IN INDIA.

Kristodas Pal visualised of Home Rule in India. So far back as in 1874 as will appear from his writings in the Hindu Patriot.

### KRISTODAS'S PLAN IN INDIAN NATIONALISM.

Kristodas was thus really John the Baptist of modern Indian Nationalism. Afterwards, patriots rose under stress of circumstances who were animated by “Celestial fire” and breathed Promethean spark into the dormant masses. Vitality and activity were visible on all sides, such patriots as Swami Vivekananda, Surendra Nath Banerji, Chittaranjan Das and other patriots of the school. They baptised the country with fire and galvanised the whole country into new life.



It is meet and proper that the memory of such a great man ought to be commemorated year after year with due solemnity. Our national heroes are our great national assets. Their spirit will guide us in our difficulties. They are not dead but they are living in their astral bodies. If you seek their aid in your difficulties they will help you. I may well exclaim with Wordsworth—

“Kristodas thou had'st been living at this hour”

India had need of thee.

### SPIRIT OF KRISTODAS PAL.

Ladies and Gentlemen—it is no time to despair take courage in both hands. Do your duties to your mother country and leave to do the ultimate success Draw your inspiration from the example of the life of Kristodas Pal his enthusiasm and his moderation. He could kindly and restrain himself.

May the spirit of Kristodas Pal, Dadabhai Naoroji, Surendra Nath Banerji, Bal Gangadhar Tilak, Lala Lajpat Rai and last though not least Deshbandhu Chittaranjan Das help you sustain you in your struggles for freedom. Youngmen should note that from a small beginning Kristodas rose to a position of dignity, influence and usefulness in society.

“Courage, brother, do not stumble,  
Though thy path is as dark as night,  
There is one star to guide the humble  
Trust in God and do the right.

Lives of great men, all remind us  
We can make our lives sublime  
And departing leave behind us  
Footprints in the sands of time.

Footprints that perhaps another  
Sailing over life's solemn main  
A forlorn and ship-wrecked brother  
Seeing, shall take heart again.”

MR. JITENDRIYA BOSE, ADVOCATE, SAID :—

Mr. President, Ladies and Gentlemen,

It is not without a good deal of diffidence that I have been able to persuade myself at the request of some of my good friends to appear before this august assembly this evening and to address this anniversary meeting on a momentous occasion like this. Ladies and Gentlemen, I have no pretensions to public speaking or ornamental eloquence. Unworthy though I may be, I consider it a proud privilege of mine as a Councillor of a big metropolis, and a humble representative of the Corporation of Calcutta to join in this chorus of brilliant tributes that are being paid to the illustrious memory of the Hon'ble Rai Kristodas Pal Bahadur, this evening. The void that had been created 46 years ago by the Cruel hand of Death, taking away Kristodas Pal at the prime of his life has not yet been filled up. By honouring such a gentleman, we honour ourselves. It seems to be the uppermost thought in my mind this evening, and I think, it is so to many others also, as to what is the meaning and significance of an anniversary meeting like this. Has it any practical bearing on society? Has it any educative value on posterity, or is it simply a soulless, heartless, conventional function? To my mind, the answer seems to be perfectly clear. Functions like these have very great educative value on society, on generations present and future. Every living society ought to draw inspiration from functions like this. It ought to be a perennial source of inspiration and stimulus for good and brilliant work from the examples and deeds of illustrious men. Lives of great men no doubt, as Mr. Krishna Lal Banerji has said, make our lives sublime and uplift us in the eyes of others, by their glorious examples. Every living society ought to worship its heroes. Kristodas Pal was a hero of no mean order. A hero, as gentlemen and ladies, you know, is always ahead of his days and so was Kristodas Pal in the domain of journalism, in the domain of politics, and in the domain of education. Kristodas Pal was a true patriot, a Hindu patriot, an able journalist and a fearless and powerful politician. Kristodas Pal was a true type of a gentleman. Kristodas Pal was a fearless politician, a powerful

politician with advanced progressive ideas, which were in advance of his days. Lofty ideas, ladies and gentlemen, which have been promulgated in recent years by such illustrious sons of India, as Mahatma Gandhi and Deshbandhu Chittaranjan Das, about the political deliverance of India were conceived and developed by Kristodas Pal who in the year 1874 conceived and developed a very lofty ideal of Self-Government and Home Rule based on the same constitutional principles as recognised in the colonies. It was Kristodas Pal who conceived and developed a very lofty ideals of Swaraj which we are to-day endeavouring our utmost to obtain. Kristodas Pal was a foremost politician. At the same time he was the pink of courtesy to everyone who came in contact with him. Although fearless in his public utterances, although fearless as a politician, he was every inch a gentleman and he captivated the hearts of all by his affable manners. Ladies and Gentlemen, you remember that peculiar trait in his character which some time ago was characterised by no mean personage,—by that illustrious Mahatma Gandhi as the true characteristic trait of Ahinsa. In the Corporation of Calcutta, in the Bengal Legislative Council, and in the Imperial Council, Kristodas made his mark and made his personality felt. Kristodas Pal by his mastery of facts by his acquaintance with complexities and by his familiarity with details, made himself a terrible debater, and a fearful antagonist, and was respected and adored in every sphere of life he moved. Kristodas Pal always lived for a lofty ideal. His love of country, ladies and gentlemen, has very great. Kristodas Pal was great while alive, he has become greater still in death. To the generations present and future, to the galaxy of bright intelligent faces, that I see before me this evening, the life and career of Kristodas Pal will serve as a beacon light for their guidance and they should cherish in the heart of their hearts, the message that has been bequeathed by that illustrious man, Kristodas, to them for whom he lived, worked, and died.

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Dr. W. S. URQUAHART SAID :—

Ladies and Gentlemen,

At this late hour in the evening it would not be fitting that I should prolong the meeting to any great extent. In bringing this meeting to a close, I should like to say one or two words. First of all, I should like to thank the organisers of this meeting—the descendants of the great man whom we are commemorating—for the very great honour they have done me—a very great honour, indeed—in asking me to preside over this meeting. One of the preceeding speakers said that we are indebted to him in three directions. One of these debts is to the greatness of our history. Amongst these Kristodas Pal stands out one of the most important of the last 50 years. He is rapidly receding into that region of memory when he can have no longer any personal recollections to more than one or two people in his Home. But gentlemen, it is one of the privilege of our human race in its present stage of cultivation that we can rescue from the oblivion of the past those whom our personal recollection has to let go, and I should think that it is very significant that this Hall should be crowded this evening to bear testimony to the enduring value of the contribution which Kristodas Pal made to his society. I think that it is very significant that it should be crowded specially by the youngmen of the community—that they who are so often accused of being hot headed and who are sometimes hot headed—that they who are so often accused of living only in the present, thinking only of the future and of the immediate future, should gather themselves together to consider the message of one who lived, who died nearly 50 years ago.

One of the preceeding speakers said that it was surely idle to speculate what the great man of 50 years ago would have said and done to-day—and I know that having made reference to one who is much nearer our own time, I have been met with the reply that he would have spoken very difficultly now. Yes, Kristodas with the more recent hero would have spoken differently now, for it is the privilege of living man and living societies to adopt themselves to the needs of the generation

to which speak lastly, gentlemen, I venture to think that the spirit of their utterances would have been the same and that if Kristodas were living to-day, he would have had for this generation a message of balance and sanity, he would have shown still the courtesy for which he was famed—he would have shown still the courage for which he is to be remembered. We have been told to-night that he would have called a spade a spade and by no other name. He would have then a message of courage to speak to his community. He would have awakened us to the sense of duty to ones fellowmen, to the sense of duty not only to the nation but to the humanity, the mankind everywhere. He would have called us back to that and therefore, ladies and gentlemen, it is but fitting that from this broad river of national life—knowing most the confusions and the turmoils of the present time, we should at anniversary meetings, such as this, re-ascend the stream till we get away from the low levels and the crowded cities of modern times—re-ascend till we rise to the height from which we can survey the broad view of the present problems—re-ascend the stream till it brings us out into those places of the Home lonely which are filled with the beauties of Nature and lit up with the sun shine of the presence of gods, and if such commemoration can lead us to such goal, these meetings would be fraught with great benefit and I hope that the commemoration will be long continued in this city. Kristodas is worthy of our remembrance, and in the name of organisers of this meeting I should like to thank those who have spoken this evening and who have borne such eloquent such evidently sincere testimony to this great citizen of the by-gone days in Calcutta.

With the usual vote of thanks to the Chair, the meeting terminated late at night.

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## The 47th KRISTODAS PAL ANNIVERSARY MEETING.

24TH JULY, 1931.

The 47th Kristodas Pal Anniversary meeting was held at the Calcutta University Institute Hall on the 24th July under the Presidency of the Hon'able Mr. Manmathanath Mukherje, Justice, Calcutta High Court. There was an extraordinarily huge gathering. Eminent people of all denominations mustered strong at the meeting. The meeting was a fully representative one and was a grand success.

The meeting started with an opening song specially composed for this occasion.

Hon'ble Mr. Justice MANMATHANATH MUKHERJEE SAID :—

Ladies and Gentlemen, this meeting has been convened by the citizens of Calcutta to pay their homage of respect to the memory of one who left a name and a fame which will remain for ever in the annals of this country. I feel grateful to you, and my friend the Rai Bahadur and to the esteemed Maharaja of Cossimbazar for proposing me to the chair, but if I do take the chair on this occasion, I shall do so certainly not because I am a Brahmin but because I am a citizen of this great city to which Kristodas Pal belonged. I am speaking of Kristodas Pal merely as Kristodas Pal,—I am not adding to the name a 'Mr.' or some other appellation for the simple reason that he was a man who never cared for a 'Mr.' or even a knighthood, and it is only in the fitness of things that year after year we should assemble together on the day of the anniversary of his death to recollect for a few moments the great virtues, the great energy and the great ability which he displayed as a citizen and as a son of our mother country. With these few prefatory words, I shall now call upon my esteemed friend Sir C. V. Raman to say a few words.

Prof. Sir C. V. RAMAN SAID :—

Mr. President, Ladies and Gentlemen, I consider it a great honour to have been asked to be the first speaker on this occasion. To-day we are here to commemorate the 47th anniversary of the great Kristodas Pal. Your humble servant happens to be to-day just 43 years of age and you will realize therefore with-

out further explanation that it could not have been my fortune to have seen or known Kristodas Pal in the flesh. Nevertheless, I feel that of all men in Bengal Kristodas Pal is the man whom I have known for the longest time. 25 years ago, I first came to Calcutta as a young lad of 18 years of age to sit for a certain examination. It was on that occasion that I saw for the first time, if not the living Kristodas Pal, at least that monument in marble which a loving city and country set up to his eternal honour. I can feel even now what I felt on that occasion. What manner of man was this whom the citizens of this great city felt inclined to honour and to hold dear for all time in marble? The situation of that monument is known to all of you. I wonder however whether my many young friends whom I see here have realized how appropriate is the situation of the monument of Kristodas Pal. We have in Calcutta many monuments in marble and bronze, but I think there is only one monument that truly and fittingly occupies the place and that is the monument of Kristodas Pal. It is in the heart of the city, in the midst of the busiest section, in a place where the young school boys, the College and University students pass it every day on the way to their daily task, in the place where a stream of traffic rushes both ways and stirs up the dust, can you imagine a situation more fitting to the memory of that great man, a situation which so poetically expresses the spirit of Kristodas Pal and that is a spirit of service to the city and the country which he made his own. At the heart of the city of Calcutta his monument is going by that continual stream and surge of life in which it was given to him to take such a notable part. Kristodas Pal died at the age of 45 and to-day we are celebrating the 47th anniversary. We are commemorating the 47th anniversary of his departure from amongst us. Surely this is a most remarkable thing that the period of remembrance is longer than the short span of Kristodas Pal's life itself. In another sense I feel that the monument of Kristodas Pal reminds us of our debt to him. I do not wish you to think that his main title to greatness is the fact that he has been commemorated in marble. There are countries where perhaps marbles are cheap, where perhaps artists are numerous, where perhaps the craze

for hero worship is virulent and we see there are many commemorated in that manner who perhaps might best have been forgotten. In Calcutta at any rate it cannot be said that we have been far too lavish as men of other countries in commemorating great men. We have to-day in Calcutta many a statue to remind us of the departed glories of Calcutta as an Imperial City but we have far too few men who ought to be really commemorated. Where is the statue, for example, of men like Raja Rajendralal Mittra and many others who have lived in order that others might feel happy, in order that the reputation for learning and culture of Bengal might flourish for ever. I feel that it is a reproach to Calcutta that many of its great men in the past have left only a memory behind. But one who has walked through the streets and squares of Paris or Rome or other continental countries has seen how the memories of great citizens are preserved for all time. We cannot but feel that Calcutta has been very chary of honouring its great men in a fitting manner. I only mention this to emphasize the fact that Kristodas Pal was really one whose life compelled these outstanding recognitions. As I say it has not been given to me to have known him in the flesh, to come in contact with him and realise the force and vigour of his personality, it is somewhat difficult for one in my situation to speak with that knowledge, with that conviction which alone can come from personal contact. Nonetheless looking back at this period of time one feels that Kristodas was a very remarkable man, a man who summarized in himself the best of a people, a man who embodied all the virtues that we delight to honour. In the life of Kristodas Pal there is one special feature that appeals to me individually. Kristodas was first and foremost a public worker, a man who devoted his life to public activities in the city, in the legislature of the province and elsewhere ; but what is remarkable about Kristodas is that his prominence was based upon a life of devoted study and thought. Upto a certain point it is possible for an individual to acquire a great position and influence in public life merely on the strength of certain external qualities, merely on the basis of eloquence of speech, on the basis of personal attractiveness and various other external



qualities, but Kristodas's great influence was based first and foremost upon the internal character of the man. His power of absorbing knowledge, his disinterested and unselfish character, his desire to be of service to his fellowmen and fellow-women even at the cost of great personal labour and personal discomfort, seem to me to represent a combination of great strength and restraint. I have noticed several of the speakers on past occasions have commented on the fact that Kristodas to-day would be called a very moderate politician. I do not know if that description would appeal to my young friends who perhaps have no use for moderation at all. I feel however that knowledge, strength, power, capacity for labour, all these, to have the maximum effectiveness, ought to be controlled and restrained by moderation. It is not the person who speaks most violently and who is most unrestrained in debate and argument, who is most effective. It is true to-day as it was true in the past days of Athens and Rome that it is not always the force of speaking, it is not always merely gesture and violence that carry conviction. It is only restrained moderation that has characterised the most successful and the most serviceable public men. Kristodas was and is to-day an exemplification of this fundamental ideal, which I hope the youngmen of Bengal will realize and lay to their hearts. The foundation of public usefulness is in the first place knowledge, study, capacity for labour, concentration of those qualities which characterise a scholar and it is, as a scholar, that Kristodas Pal appeals most to me. On the basis of this qualification you require the capacity, the willingness to exert yourself. The secret of power in all spheres of life is the willingness to labour. Don't imagine that in any sphere of life you can achieve success unless you are prepared to take upon your own shoulders the labour of not one or two but of indefinite number of men. You must be prepared to shoulder all the responsibilities that are offered to you. That was one of the great reasons why Kristodas attained the remarkable influence he did at the age of 45. If he had been a mere scholar unwilling to put himself to any trouble, he never could have achieved the position he did. He contained in himself the

qualities of a profound scholar and of a man of action and this which I wish to put before you, my young friends, is that public life requires study, requires concentration and also requires that willingness to labour which characterised Kristodas Pal.

It is very unfortunate Calcutta, Bengal and India had not the good fortune to see Kristodas live a longer life and continue to serve his country. It is very interesting to note now Kristodas seems to have thought of things, seems to have placed before himself ideals of to-day which seem to us to have a virtue of novelty. If he had lived longer perhaps the clock of history might have moved a little faster ; but it is no use thinking of what might have been. It is safe for us to realize what he was and what he did for us. It is only right that at the present time we should look back upon the life of that great man. We should cherish the lessons which his life offered us, forgetting the sorrow which must necessarily at this distant period have rather dimmed and weakened, with the feeling of joy that it was given to Calcutta, Bengal and India to have this great son. Let us do honour to his memory.

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MR. JOY GOPAL BANERJEE SAID :—

Mr. President, Ladies and Gentlemen,

As you have just now heard, we are met together here this evening only to do fitting honour to the memory of one of the gifted sons of Bengal. Kristodas Pal was one of our earliest makers of modern India. He was one of the nation builders. We find to-day among our youngmen that there is a national consciousness and among our public men a burning zeal for serving the citizens of this great city of Calcutta. That civic consciousness, we ought to remember, can very fittingly be traced to the influence of Kristodas Pal. I think that the memory of Kristodas Pal is not so well-immortalised in marble as it is in our cherished hearts. We bring this evening, for instance, everyone of us, the offerings of affectionate esteem, of loving regard and of respect for the memory of a man to whom this country owes so much to such an extent. If anybody should think that the method

employed by Kristodas Pal, that the weapons used by him in order to fight the cause of the nation, are not what may be approved to-day, my simple question to such person is this. Do you think, for instance, an Arjuna or a Karna less of a heroic fighter simply because in his day he had not the opportunity of using machine guns and had to depend upon a bow and arrows ? Times have changed, our ideals have also considerably changed. We have achieved great success in various departments of life. Methods have also considerably changed in consequence. We have always got to change with the change in our environments. The question, therefore, for us is simply this : that here was a man, here was a great dynamic personality : did he consecrate himself entirely and selflessly to the service of his motherland or did he not ? If he can stand that test I would not ask for any other test in order to determine the quality of the man. Did he give all he had for the service of his country, for the service of his motherland, and did he give it unstintingly. There is not the slightest doubt in our mind, if we care to study his activities, that he was man incapable of thinking or doing anything of which the object might be to help his own self. His was indeed a dedicated life. He thought of nothing else but service to his country. That is the reason why he had such a catholicity of outlook. He did not belong to any particular community inspite of the fact that he represented the Hindus. That is the reason why year after year we find on this platform Europeans, Hindus, Parsees, Christians and Muhammadans coming forward in order to bear testimony to the greatness of Kristodas Pal. This catholicity again is the result of another important thing in his life. He was a man of self-culture. He was not only a self-made man, but he was a man who was not indebted to any University for his culture. He had to improve himself entirely depending on his own resources. A man of such self-culture is also expected to be a man of very broad views. This is the reason why we find a special feature in his character and it appeals to me very strongly. It is often said that he was the spokesman of the zemindars of Bengal. It is no doubt a fact that for a long time he was a member of the newly established British Indian Association and subsequently

became its Secretary. But we have to remember the fact that if he had to draw up memorials for this institution in order to serve the cause of the landlords, he did not forget, for example, the coolies of Assam and when the Immigration Bill was before the legislature, it was Kristodas Pal who fearlessly characterised that bill as the Assam Slavery Bill. That decidedly shows that his heart was as keen in feeling for the labourer as his devotion was always given to those persons with whom it was his lot to be associated in his life. Then there stands before us in Kristodas Pal the ideal character of a journalist. I say the ideal character of a journalist because though he discussed all the important points and the burning question of the day in the Hindu Patriot of which he was the Editor at 19, you cannot find from the old files of that paper a single article contributed by him where it would be possible for you to show that he had at all an occasion to become biassed or prejudiced. He thoroughly studied the questions from all possible standpoints, brought to bear upon its solution all facts and figures from all possible sources and after a deliberate and careful study of all aspects of the problem, came to a conclusion and when once he came to such a conclusion, with all the force of a real person, of a real man, of a genuine man, he stuck to his opinion. He was pre-eminently a man strong convictions. No man can achieve in this world great results unless he is a man of strong convictions. Of a hesitating, a vacillating man, a man of indecision, you cannot expect anything. Kristodas Pal was a man of strong convictions and he had the courage of his convictions. He would express his conviction fearlessly and he had also the wisdom to act upon his conviction. That is the great thing in the character of a public man. He did not veer round like a weather-cock at the blow of every wind. But he remained faithful to the great ideal of his life, the ideal viz, of employing all the power which were vouchsafed unto him by Providence in the service of his motherland he was proud of Mother India. This is the pride we find many of his writings. He fought the Government fearlessly, he expressed his opinion courageously, but even many Government officials had not the power to say that he was a man biassed against the officials. That is the reason why he earned from his

own countrymen the same sort of tribute as he could earn from the officials. This is indeed a rare thing in the life of a man. To be recognised equally by his own people as well by foreign administrators, at a time when it was necessary for him to very severely attack those very officials, is a thing of which a man can very well be proud and I feel pride the moment I think that Bengal could produce a man of such a character, a man who always remembered that even in politics there is also a place for ethics. I forget the well-known that ultimately it is righteousness alone that prevails and it is this righteousness which formed the inspirations of his life and it is this righteousness that he has impressed upon our mind in all his utterances and in all his writings. He opposed the Cess Act, he opposed vigorously the Vernacular Press Act, he took a prominent part in that well-known furious discussion, of which I also have some little recollection, viz, at the time of the introduction of the notorious Ilbert Bill. He it was who at the same time thought of writing a minute for the Commission which was sent out in order to improve the education of this country. He was the man who was also ready to serve on the Text Book committees. To a great man little things cease to be little; also great things cease to be too great. He was as capable of giving his attention to these minute details of life as he was capable of looking at the most complex problems requiring solution in his day. There was another rare combination in this man's character which appeals specially to me because I am a Bengalee. We Bengalees rightly or wrongly are accused by our brothers of other provinces of being emotional, if not sentimental. Kristodas Pal was essentially and pre-eminently practical. Europeans particularly bear testimony to this aspect of his character—his practicality—long before the days of Gopal Krishna Gokhale whose memory is very dear to us.

A new element, viz, of trying to silence his critics by the quotation of facts and figures. I do not find a single important article contributed by Kristodas where I do not find that he has brought to bear upon the subject before him all available facts and figures. For a Bengalee this is something wonderful. My friend over there (meaning Sir C. V. Raman) may not be

able to appreciate this virtue to the same extent as I do. That virtue specially belongs to our Madrassé friends. But for a Bengalee to be able to take advantage of this thing is a glorious achievement of which we are very legitimately proud. But he was not a man of mere details. Like Burke we find in many of his speeches he flings the light of illuminating general principles in the midst of his discussion of details. This rare combination of always being able to present any particular problem in all its general bearings, its principles and at the same time of supporting it with the help of facts and figures is what appeals to me particularly as a very special feature of his public life. In private life too he was as great as he was in his public life. I have just now told you that he was accessible to all. The sweet reasonableness of his character is borne testimony to by all who came in contact with him. No one was sent away by him in spite of the fact that his was the busiest life. Is it Lord Curzon who said that the busiest man is the man who has the largest amount of leisure? I think so. If it be correct, I may apply this well-known remark of Lord Curzon to Kristodas Pal. He was the busiest man in public life and he was also the man who had the largest amount of leisure. That is another very great trait in the private character of this great man. He was extraordinarily simple, extraordinarily unostentatious. There was nothing like pose in the man and this particularly appeals to me—his sincerity. Because here I find particularly a genuine creation of God—a man made indeed after the image of God Himself. Absolutely simple in life, absolutely selfless, thoroughly unostentatious, never caring for fame and name, even though fame and name came to him as they ought to have done—unsought for : never caring for self-improvement except intellectually, morally and spiritually : never caring for titles and honours but always thinking of one thing alone with a single purpose, viz, of dedication of all his activities to the service of his motherland to the service of his nation, to the service of the people of Bengal and if possible, also outside Bengal, the people of the whole of India. This is a great lesson for us to remember, to absorb in our own life, to assimilate in our character. I would, therefore, particularly

addressing my young friends, say one thing before I conclude. Here is a character of the man as an ideal before you. Here is the life of a great of an illustrious son of Bengal before you. His activities are well-known to most of us. All that I would ask you is simple this. It is a very small appeal to you. Go thou unto the world and do likewise.

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DR. KALIDAS NAG, M. A., D. LITT, SAID :—

Mr. President, Ladies and Gentlemen,

I wish to avoid the very fatal blunder on the part of a Bengalee who hovers between youth and age of attempting to prove a fact which does not require any proof that Kristodas Pal was a Bengalee and a great Bengalee, to boot. In as much as I have the privilege of bringing my homage before an assembly over which one of our most eminent jurists of modern Bengal is presiding. I feel it a crime to label any son of Bengal to-day simply by virtue of his achievements as a Bengalee,—Kristodas Pal certainly was not a mere Bengalee. He served our Motherland with a single-hearted devotion, with a purpose, with a definite aim, and the entire technique of that service is something which probably we may study with profit if we do not lack the elementary sense of historical justice. If Kristodas Pal was a son of Bengal, he was the by-product of a great age in which the East and the West collaborated on the historic soil of Hindusthan. I beg to remind my young friends,—and I never take it for granted that they know everything,—they certainly have not monopolised all the knowledge of their entire history,—certainly not the history of that most momentous epoch of transition, the Mid-19th century—I would remind them as a student of history of two dates, the terminal dates, in the career of this remarkable son of India 1838—and 1884. It was just the time when the people of Bengal, and may I add, the people of India were just forgetting the services of another son of Bengal, who redeemed Bengal's history from its provincialism by a marvellous universality of outlook,—Raja Ram

**Mohan Roy**,—**Ram Mohan Roy** passing away in Bristol and his bones interred in that place, which I had the privilege to visit in course of my last tour of the West. **Ram Mohan Roy** had to wait till his friend and countryman **Dwarkanath Tagore** could erect monument,—a concrete monument is sometimes necessary—to remind his countrymen of the existence of a personality **Kristodas Pal** got a monument, I do not know after how many years of oblivion, conscious or unconscious, on the part of his fellow countrymen.

It was an age when we had been struggling to evolve a new system of education. Macaulay was here, the famous Despatch was already a matter of common knowledge, but **Kristodas Pal** narrowly escaped being consecrated with a Degree or a Diploma which came to be such a marvellous fetish and such a silly equipage in the battle of life which confronted the coming generation of India. In 1857 our University had not got yet its Charter, and **Kristodas Pal** came out simply as an average educated man but no Graduate,—I cannot entertain my Graduate friends by enlisting **Kristodas Pal** in their illustrious company,—educated by himself and educated under conditions which were so adverse that possibly my young friends would stagger to think how people could educate themselves under such deplorable conditions. Yet **Kristodas Pal**, like all great patriots, like all great workers, educated himself under the inspiration of one or two personalities who came into his life,—**Richardson**, ..... and several other professors whose names are written in golden letters in the academic history of Bengal. With no degree, with no academic propping, emerging from obscurity into obscurity again, just asked to serve as Assistant Secretary to the British Indian Association and working as an assistant,—always playing the second fiddle, but accepting with joy and accepting with pride the great role of service,—such was **Kristodas Pal**! **Harish Chandra Mukherjee**, the great journalist and the founder of the **Hindu Patriot**, asked **Kristodas Pal** to co-operate with him, and the great service which that eminent journalist of Bengal conferred on this really modest son of India, you will find in his whole life which



he devoted to the building of this Institution in a mere journal which passes by the name of "Hindu Patriot". Hindu Patriot is not a paper, it is not a journal—it is an institution, as Kristodas Pal was not simply a Bengalee or an individual but an institution. Permit me to emphasise this point amidst the many rhetorical flourishes with regard to the career and the personality of the man, the great principle which he incarnated, the tremendous struggle which he symbolized in his character,—the Mid-19th Century suddenly vanishing with a brilliant career like a meteor across the firmament just one year before the Nation had the courage and solidarity to speak through a new creation,—the Indian National Congress. Such was this brilliant career just one side framed by the vigour, personality, inspiration and single-handed fight of a Raja Ram Mohan Roy or an Iswar Chandra Vidyasagar and the other side all struggle, not yet meeting its fruition,—the dream of a Moses who sees the new land and yet cannot enter it ! The tragedy and pathos of a career I want to bring before you who are struggling to-day,—struggling probably in a different field with different mentality, but struggling all the same,—suffering and struggle the common factors between you and Kristodas Pal ! I am sure, my young friends, you will understand him in the light of your suffering, in the light of your unsucess, in the light of the futility which is the earnest of the great fruition. As Robert Browning says, the career of a man like Kristodas Pal is the most marvellous symbolisation of his faith in service, in the reality of sacrifice, and faith in the efficacy of sacrifice and attaining his end through sacrifice, though asked always to occupy the second ranks, the first ranks occupied by wonderful geniuses of the 19th Century ! It was a time when, you will remember, Bankim Chandra Chatterjee, Michael Madhusudan Dutt and a galaxy of great creators in the history of Bengal were working and projecting from year to year marvellous creations which have got a permanent place in the pantheon of our national history. He was certainly not of that time nor of their rank. Yet in quality of service, in quality of sacrifice, he yielded to none, and he should be the ideal and example for us who are

mediocre people. If modern life is a life essential, where we are meeting from day to day the apotheosis of the common place, and if democracy is justified by that great apotheosis, then Kristodas Pal was the pioneer in that place. He justified the sacrifice and service of a mediocre man. Mind that the phalanx that is confronted with the problems of a national history, all of them could not be generals, all of them could not be heroes,—rank and file must serve as common soldiers,—they will fight but they must fight with the tenacity, with the devotion and with the faith of Kristodas Pal ! Let us remember that and bow our head in gratitude.

Kristodas Pal has taught us humility which we want so much to learn, and I remind you therefore of the fact that the shortness of his career,—and it was so tragically short—does not detract in the least from the marvellous quality of that life which we have come to pay our homage to. The quality of that life is, as I have told you, in that faith, in that readiness always to accept any position in the great battle for national emancipation, and long before the Congress could ever dream of ventilating the idea or the ideology of Swaraj or Self-Government, you will find as early as 1874-10 or 12 years before the birth of the National Congress—a short article published in the Hindu Patriot on Home Rule for India. Home Rule ! It was certainly not a discovery for the first time of some President of the National Congress, and long before the Indian National Congress, Indians have struggled, suffered, sacrificed, and created on the plane of Nationalism. Let us not forget that that life is not certainly dissected by chronology, and you find that chronological barriers are constantly being overstepped by master personalities. Let us appreciate the value of accepting service as the keynote of our existence

I cannot forget the statue which has been referred to by so many of my illustrious predecessors, but I shall just as a humble student of art history analyse before I sit down the symbolic significance of that statue which certainly you see but, I am sure, you do not see at all. It is a statue which by some mistake or by some sublime irony of history has been

placed at the crossing of Harrison Road and College Street. Mr. Busti is not here so that I cannot speak with authority with regard to topography in the year of our Lord 1844, but I can tell you this that his face is turned towards North Calcutta and is just on the border line between the University and the Pre-University; it is the Pre-University side of North Calcutta that he is facing, the University is behind him. He, I am sure, is remembering his very humble Kansaripara. Remember you are trying to modernise the name and to give it a very civilised and better name, forgetting the great indebtedness to these artisans, these ordinary people who are to manufacture your plates and glasses,—these Kansaries or Bronze-casters of Calcutta who had their colony there. Read his biography and you will find that the whole time that he used to work at his table writing the most brilliant things on the contemporary life of India, leading the career of a journalist, giving journalism a new turn altogether in his Hindu Patriot,—any time any humble resident of Kansaripara coming to him he will greet with a smile with an old world courtesy and geniality which has become almost a superstition to our modern days,—greeting him and occasionally taking his pen away from the learned articles on the latest debate in the Legislative Council or the latest merciless analysis of the Finance Member's motion or on the Indigo Planters' inequities or on any other chapter of the 19th Century Bengal,—always drafting petitions for the oppressed, giving advice to the voiceless,—that is a great contribution ! He was the voice of the voiceless when there was no University, no Primary or Secondary education of any sort.—And what a marvellous voice of modern India !—and as a Voice he would long be remembered. Remember he has served us by his voice and we are thankful for this.

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**RAI KHAGENDRA NATH MITTER BAHADUR SAID, :—**

Mr. President, Ladies and Gentlemen,

I am thankful to the promoters of this meeting for giving me an opportunity of offering my tribute of respect to one whom I consider to be one of India's greatest sons. Kristodas Pal is not to me a man who lived and died long before I was old enough to know who he was and what he did. On the contrary, he was a man who loomed large on the canvass of my life. When in my younger days, I used to go to the Presidency College and come back from there I looked at the marble statue of Kristodas Pal, which is not very many yards away from this hall. Kristodas is one of those lives which hold lessons for every one of us. Whether you are a student or a public man, whether you are a scholar or a man of action, whether you are a statesman or an educationist, you can derive your inspiration from the study of Kristodas Pal. He was at one and the same time a scholar, a statesman, a citizen and a patriot. He was, as you all know, a self-made man; he created his own destiny. I do not think he received any education beyond what education he obtained in the Oriental Seminary and in the Metropolitan College, though this education did not lead him to obtain a 'degree'. That is all the education he had and he obtained the rest by private studies and by self-culture. He devoted himself to the study of the problems of India, the burning topics of the day, and in an inconceivably short period of time he became a well-informed and well-posted man. So much so, when he was called upon by a high Government official welcomed him, welcomed his visit, not as a mere visit of courtesy but as a visit which would very likely throw new light on the problems which were agitating the mind of the high officials. It is a great complement I say. For five years he used to go to the Public Library and devote himself from morning till evening and this way he acquired a mastery of facts. He acquired a wealth of information which was afterwards very useful to him when he became Editor of the "Hindu Patriot". Even as a student he was fired with the ambition

of serving his country and even then he sought a distinction to be a successful speaker and good debater, and even afterwards he used to contribute articles to the "Hindu Patriot" under the editorship of Babu Harish Chandra Mukherjee and on his death he succeeded to the editorship himself, a post which he held for 23 years until his death in 1884. Under his able editorship the "Hindu Patriot" became a real power in the land, and the secret of it is not far to seek. The secret of it, lies in the fact that he was a lover of truth, and truth was the sheet anchor of his soul. Very soon he created by the integrity of his purpose and the purity of his public life an impression all round that he was a man, not to be won over by money or honour, not to be cowed down by threats or seduced by smiles and favours. He chose the thorny path of journalism and the publicist's life. You will remember in this connection that he was born in indigent circumstances. He might have devoted the qualities and virtues that he acquired to better his prospects and lived a comfortable life. The temptation must have been very great, but in spite of that he devoted all his qualities and virtues to the service of his country. That is the ideal which inspired me when I looked at the statue and I suppose it inspires you all when you look at it. Even at the age of 23 he became the Editor of a powerful organ "The Hindu Patriot". I think in 1863, when the Calcutta Municipality was first established, he became one of its first Commissioners. In 1872 he became a member of the Bengal Legislative Council and afterwards he became a member of the Viceregal Council. He became a fellow of the Calcutta University and in all his spheres he discharged his duties firmly, honourably and well. The Viceroy, as the Supreme Head of the Government of India, unveiled his statue as a mark of appreciation ten years after his death. All the high officials vied with each other to express their appreciation for Kristodas pal. At one time, I may remind you, one of the Lieutenant-Governors went even so far as to accuse him of bearing ill-will against Government but that suspicion was scattered like chaff before the wind. Why? Because everybody was convinced of the sincerity of his purpose, everybody was convinced of his profound regard for truth. He

was a disinterested worker, a selfless worker and an unparalleled patriot, and a lover of truth above everything. He was fearless in his criticism and when that criticism came, people winced but respected the sincerity of his purpose. That is the ideal of journalism, that is the ideal of service to his country that he has left behind him, as a rich legacy for every one of us to follow.

I will not take up your time by recounting many more instances of Kristodas's active life ; I will not take up your time by recounting the services that he rendered or the measures that he supported in the Legislative Councils ; but I can only tell you this much that by his actions, by his unflinching loyalty to his motherland, he created in Bengal a tradition of patriotism which I am proud to say has not yet been tarnished or dimmed. He has left behind him a name and a fame but more than that he has left behind him an ideal—that ideal is service to his motherland. With his tongue and with his pen, without fear and without favours, he continually served his country, the service that cost him dear. I think it ultimately resulted in shortening the span of his valuable life. He died a martyr to the cause of his country, to the service of his country. Gentlemen ! I am not going to consider whether he was a moderate in his political views or an extremist. The idea of service may change in its detail but the service is there. The idea of service may change from age to age. The idea of service during past time is not the same as the idea of service, during the war. If some of you happen to go further than Kristodas Pal it is not because you have grown wiser, but because you have derived your inspiration from the stalwarts who have carried the fame so far. Now when the goal is in sight we cannot afford to forget the heroes who have been gathered with the sons of the country's role of honour. They worked and suffered for us. I have already told you that Kristodas Pal trod the thorny path of journalism. It is in no country and in no age an easy task. It is said "Uneasy lies the head that wears Crown", but I think it may be said more appropriately and emphatically that "Uneasy lies the head that criticizes the Crown." It is the path which he followed ; the sufferings, the

abuses, and the anathema that were hurled against him have now gone with him. There is no wonder that he became the object of suspicion and the object of abuse. If the greatest living man of the world can be characterised in some quarters as a seditious fakir, it is no wonder that Kristodas Pal should meet at times with unfriendly reception, unfriendly criticism in some quarters. Gentlemen, when great men die they exist to my mind at any rate as a principle. Napoleon exists to us as a principle of volcanic force. Vidyasagar exists for me as a principle of philanthropy. Md. Mohsin exists as a principle of philanthropy. Kristodas Pal exists as a principle of service to his country. In my childhood days I used to hear nursery rhymes : I think you all hear it that when men die they become stars set in the emeralds in the limitless blue of the sky. Now in the afternoon of my life—I realize the truth of that statement with greater force than I did ever before. These however have become the centres of light ; they have continued and will continue to guide the journey in the dark. The more such stars are, shine in the sky the more it is easy for us to perform the journey onwards.

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**Mr. AMULLYADHONE ADDY SAID :—**

Mr. President, Ladies and Gentlemen,

It is often said that Hon'ble Kristodas Pal was a moderate ; but what I find from the perusal of the proceedings of some of the meetings of the Bengal Legislative Council of which he was a member, is that he was not a moderate, nor was he an extremist. He appears to me to have been independent in the real sense of the word. He used to praise Government when praise was due, but he was a strong critic of the Government for the welfare of his people. He used to find fault with the Government from time to time, and at the same time he used to be making practical suggestions to the Government. I find from the perusal of the proceedings of the meetings of the Council of 1876 on the Calcutta Municipal Bill that it was through his exertions that a system of representation in the then Corporation of Calcutta was introduced. Though he was

in the hopeless minority in the Council, especially as the number of non-official members was very limited at that time, he used to make such suggestions,—such practical suggestions—as the Government could not but accept them.

It is said that Mr. Surendra Nath Banerjee was the father of the agitation for Home Rule in India, but it appears that Kristodas Pal was the grand-father of this agitation. It was he who suggested that instead of having six representatives of India in the House of Commons it was desirable that we should have our own representatives in the several Councils of India and that we should have adequate voice in the administration of the affairs of India. .

He was not a leader of an organised party, but he had a number of followers in the Council. It was he who protested that the Military Charges of the Government of India were exorbitant and prohibitive.

He was the Secretary of the British Indian Association and took a special interest in the welfare not only of the zemindars of Bengal but especially of the ryots. He was approachable not only to the rich but also to the poor. He had an ideal temper, and as a member of the British Indian Association I feel his absence. It was he who strongly protested when there was a proposal on the part of the Government to do away with the Permanent Settlement. You will be astonished to hear that notwithstanding the fact that the Governments of the other Provinces of India have been making remissions of revenue in the case of temporarily settled estates the Government of Bengal is doing nothing in the Bombay Presidency owing to general depression of trade, commerce and industry and low prices, unusually low prices, of agricultural products of India, the Government of the Bombay Presidency has reduced the rate of revenue by two annas per rupee. The Government of Burma has made similar concessions; the Government of the United Provinces has made a remission of 20 to 30 per cent. of the revenue; the Government of the Punjab has made a remission of five annas per rupee, but what is the Government of Bengal doing? In the case of the temporarily settled estates and specially the Sundarbans the



Government of Bengal has been increasing the rate of revenue not by 10 or 20 per cent but by 10 times or 20 times. That is the reason why we feel the absence of Kristodas Pal. Had he been alive, had he continued to serve us as Secretary of the British Indian Association, I am sure the Government would not have ventured to increase the rate of revenue by 10 or 20 times.

His character was an ideal one. His was an ideal of modesty and an ideal of patriotism, and I think we will be justified in following the ideal.

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LT. COL. N. BARWELL, M. C., BAR-AT-LAW SAID :—

Mr. President, Ladies and Gentlemen,

I cannot think of any representative of my community less qualified than myself to speak on an occasion such as this. In the first place I am a very bad hero worshipper. Having been a soldier, I do not believe in heroes, but I know what I admire and why I admire. Now, there is a certain element of danger in hero worship. An example of it was presented to my mind not ten minutes ago by something which fell from the lips of the last distinguished looking speaker (meaning Mr. Amullyadhan Addy) whose name I regret to say I do not know. He seemed to have got some complaint with regard to taxation and his method of dealing with it was to suggest how important it was that a dead man should be among us to deal with the situation. Anything less worthy of a meeting in which the element of youth predominates I cannot possibly imagine, and anything less of a compliment to us who are on this platform I cannot imagine either. Now, Sir, the only reason that I think why I have been asked to speak to-day is that a certain number of people here—some young, some not so very young—happen to know that I regard myself as a citizen of this land. They happen to know that this land has given me from the moment I have been in it not merely a courteous reception but every species of friendliness which it

is possible for a foreigner to have towards the end of his life in a land which in earlier days he never expected to come to, and if that be the reason why I have been asked to speak to-day I wish to express not merely the conventional sense of gratitude but what is much more deeply imprinted in my heart—a sense of gratitude and personal appreciation.

The topic that we are met to discuss is that of a man whose virtues have been extolled by people who have a faculty which I do not possess,—the faculty of speaking eloquently in a foreign language. I, as you already know from the words that have fallen from my lips, am a bad hero worshipper, but one thing I can do,—I can pay compliment to a man or say what I think of him, and I venture to suppose that that is the best thing I can do in the circumstances which have brought me here to-day. When I was of the age of most of the young people I see before me, nothing would have induced me to cross a street to hear a number of eminent gentlemen talking about a dead politician or a dead writer. This is a terrible confession but this is a fact. I do not think as a matter of fact that you have enjoyed all that the endless people have said about Kristodas Pal. It is because you know in your heart of hearts that Kristodas Pal represents a land-mark upon a great journey that you are as much conscious of travelling as is anybody born in your land, now called from it, that, I believe, is why you are all here, and if that be so, it is a much better reason than coming to listen to excellent English prose. Now, how was it that Kristodas Pal achieved what he did? A great deal has been said about his virtues and his talents but nothing has been said about his shortcomings because in such gatherings that is never done; but I imagine he had many disadvantages,—some are perfectly clear. He was born a Hindu but not of the highest caste; he was poor and destitute, and if his portraits do him any justice, he was probably a little clumsy to look at, and yet what did he do, ladies and gentlemen? He acquired a position unique in this country, and in this particular he was able to deal with the governing race of the moment as nobody else could, and you may well ask yourselves,

you who are still concerned in dealing to some extent with the governing race and vastly more concerned in dealing with the people of the world at large many of whom are watching you with sympathy and others with jealousy, you may well ask yourselves how he did it. Now, I am going to venture to make a suggestion, ladies and gentlemen, on that head. There was something about that man, which would have appealed to any Englishman anything else ; but it was a tremendous convenience for him,—it was a tremendous convenience to have a man in the forefront of the political movement of the day gifted as he was with a very remarkable power of writing serious and admirably constructed English prose. It was an immense convenience that when an Englishman met him there was something about Kristodas Pal that made that Englishman place implicit trust in his judgment, and implicit belief in his word, and forced him to admire Kristodas Pal's sincerity and personal courage. In an age when high officials of the land occupied a very different position than what they do to-day and in a day when the people as a people were not merely voiceless but hardly conscious of the significance of what was going on, it would require no small courage to act with the official world as Kristodas Pal did. Read, if you will, the articles which were termed offensive from his pen and you will see that they never lacked dignity and courtesy, you will see that he never lied ; you will see that he knew what he wanted and how to state it ; you will see that he never put forward a hopeless or unpractical scheme, and you will see that when it was necessary for him to speak with a solemnity upon a great occasion he could rise to it,—not by the use of flowery rhetoric but, as a certain English critic once said, he directed himself by the urgency and importance of the subject and the sincerity of his feelings into the use of obvious language, and it was precisely those qualities which made Kristodas Pal beloved of all inspite of what extraordinary newspaper which he made his own. When speaking in either of those ways he carried conviction because he himself was convinced, he made his hearers or his readers feel the justice of his cause because he had put it on grounds of justice and none other. That was

the reason of Kristodas Pal's success. Now, I am the last person to praise famous men because they have gone or to praise the age of my childhood and youth. I believe that you are just as good critics as myself about what is going on around you and you are just as capable of asking yourselves whether the newspapers of to-day, with a much larger circulation and with much greater opportunities of getting at the truth than had the newspaper which Kristodas Pal edited, whether these powerful engines compare favourably with what he edited and the power which he wielded. If you think they do not, it rests with you—many of you probably are or will be some day as good journalists as ever Kristodas Pal was—it rests with you to go back to his sanity, his sense of proportion, and his sense of justice, and it is no harm for any of you to remember that justice very rarely means giving any one party in a litigation or a negotiation exactly all that party wants but it means giving what is right. Now, Kristodas Pal, though he looked forward and justifiably looked forward to the Independence of his country, he knew that was going to be won by Constitution but by character, he knew that was going to be won by the growth of people as courageous as himself, as truth-loving as himself, and as capable of winning the sympathies of those with whom negotiations would inevitably take place. We have always had an example of something equally good, and I see no reason why we should cut out these considerations from all we are thinking of to-day in the meeting between the late Viceroy and Mahatma Gandhi. Why did that meeting achieve what it did? Because, it is manifest and I am persuaded of nothing more than history will say, whatever they achieved for good was directly referred to the respect which each had for the other as truth-loving people who preferred to appeal to the moral law rather than to any other conceivable action. Now, it is one of the most magnificent qualities of your people that they do believe in spiritual things, your art and your literature, your past and present traditions are such that you should never lack the guiding inspiration which a people decadent but determined to advance in the world must needs care about. You do not need a single object of worship amongst humanity, you do

not need to look back upon half a dozen heroes however splendid that half a dozen might be, however attractive that half a dozen's works of literature were. You have in hoard these traditions, and I firmly believe that none of us here need be other than optimistic in regard to the future, if we keep before us not only the theories which Kri-todas Pal advanced and the ideals for which he stood but also the methods by which he brought those into the public life of the day. You would then again sometimes ungraciously but more often with an added note of admiration and admission that what he asked was just that the future should be laid out on the lines which he wished and that the people should look forward not to the destiny of decadence but to take part in one of the greatest revivals the world has ever seen.

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MR JUSTICE MUKHERJEE SAID :—

Ladies and Gentlemen,

It is now my duty to bring the proceedings of this evening's function to a close with a few words of my own, and I can assure you that I shall say only a few words, but before I do so I have got to bring to your notice the fact that we have received letters of sympathy from several gentlemen—all men of eminence—and two such letters are before me, one from Sir Abdulla Suhrawardy and the other from Rustomji expressing their sympathy with the object for which this meeting has been convened and expressing their regret for their inability to attend the same on account of other engagements.

Now, ladies and gentlemen, rising to speak on an occasion like this, one feels tempted to speak a lot, but I shall resist that temptation because the hour is advanced and also because much that I intended to say has already been said in one form or another by the illustrious speakers who have preceded me. At the same time I think I shall be failing in my duty if I were not to express in my own words my deep appreciation of the greatness of Kristodas Pal. Kristodas Pal, as you have already been told, was one of those stalwarts who came

into being during the Mid-Victorian era,—the period which was productive of great men in all quarters and corners of the world. So far as this country of ours is concerned, Bengal in those days, while the rest of the country was almost in stupor,—I am not speaking in disparagement of any other Province, which must be regarded as but a small part of one great country—while it is history that at a time when the other Provinces were still sleeping, Bengal reared up her mighty head,—Bengal for the first time produced great men who taught her people the worth of nationality, the rights of citizenship, and it was truly said of those days that ‘what Bengal thinks to-day other Provinces will think of to-morrow’. That, of course, cannot be said of to-day when my eminent and esteemed friend ( meaning Sir C. V. Raman ) is present ; but then Kristodas Pal was one of those stalwarts, and the light, the torch he lit,—the torch of nationalism—was handed on by him to his successors such as Sir Surendra Nath Banerjee and other greatmen who, for the first time, taught us what patriotism was—taught us to love our country, and the same torch it is that has been handed on to the patriots of the present day. It may be that in course of its transmission from one hand to another it has burnt it has given more light, it has become dim, but even then it is the same torch—the same light that has been handed on to us by those great men of Mid-Victorian era,—and Kristodas Pal was the greatest of them.

I have read in certain books—I forget where I read it—that Mr. Surendra Nath Banerjee acknowledged that he learnt politics sitting at the feet of Kristodas Pal, and if to-night we are assembled here in numbers to recall the greatness of this great countryman of ours, I think we are doing nothing else than discharging a debt, though to a very slight extent, of immense gratitude that we owe to him.

Kristodas Pal was a great journalist. Journalism in those days, as much as it is now, was not a bed of roses, and yet with the fearlessness with which he did the work, he earned on the one hand the gratitude and admiration of his countrymen and on the other was able to evoke response and sympathy from the rulers.

Kristodas Pal was deeply versed in Western lore and two things that appeal to me most so far as he is concerned, are these,—he never forgot for a moment that he was an Indian. He had that self respect in him which raised him and his countrymen in the eyes of the public, in the eyes of other people in the world ; such was Kristodas Pal.

Ladies and gentlemen, much has been said in course of the speeches that Kristodas Pal has some-times been called a moderate. As my friend Mr. Gupta has said there is not much distinction between an extremist and a moderate. No body will admit that he is a moderate and no body will admit that he is an extremist,—we are all nationalists. For myself, of course, I have no right to speak about politics, and I do not pretend to say that I know much of politics ; at the same time I do not pretend to say that I do not read nationalistic literature, and I have some experience of it and I am able to tell you with confidence that I shall refute any charge levelled against Kristodas Pal that he was a moderate,—I question that statement. I have read his writings, I have read his speeches, and what he said about politics more than 50 years ago is the politics of the most rank nationalist of to-day. I shall presently take your permission to read a few passages from his writings and I shall ask you to find out from the present-day nationalistic literature anything which has got so much sense and so much force. He said on one occasion :—“Why should not India like the colonies be admitted into partnership in that grand joint-stock concern of intellectual, moral and political freedom which the British power represents ? Providence has connected England with India with a golden chain. We do not want severance ; we are quite content with English rule. We only wish and pray that England will govern India in the same spirit in which she governs herself and her colonies. If Englishmen grant that we are fellow-men, why should we not be treated as as fellow-subjects of the British Crown ? If it is English education and culture which revived India, why should not English principles of Government raise her to that high platform of political thought and feeling which it is England's boast

to occupy ? The subjects of Her Majesty the Queen Empress form one grand joint undivided family ; and all ought to have a place in the same family group, in the same brotherhood, in the same partnership. If England will only eschew the feeling that she has only a mastery over India, she will not only exalt the millions which a beneficent Providence entrusted to her care, but will exalt herself". Is not that the politics of to-day ? We do not want severance from the British Crown. At the present day Mahatma Gandhi, if I have understood him aright, does not want severance from the British Crown but all that he wants is the spirit of Brotherhood—the same rights and privileges—which our English friends want to profess, and it is this lesson that was taught—this is what was wanted by Kristodas Pal more than 50 years ago. Standing, therefore, to-night on this platform and looking back to the times when Kristodas lived and worked for his country, I cannot but feel the highest admiration for that great man. It is the same torch, as I have told you, that he lit that has been handed on from generation to generation and is lighting to-day our political field and teaching our friends, the patriots of the present day what they ought to do in the domain of politics.

I shall conclude only by saying this that I am one of those who believe that students should not keep aloof from politics, that they should have a training in politics—training in sound, good and healthy politics. Everything requires training and it is not safe that a man fresh from college or school should get out and shoulder on himself the responsibility of citizenship, and if politics has to be taught to students, I think our educationists should combine together to publish the work the speeches and writings of Kristodas Pal and place a copy in the hand of each student who wants to enter the portals of our University. If that is done—if his writings and speeches are read and appreciated by the students—surely our students will come out well learned what politics is, and when they are called upon to discharge their duties as citizens of the British Empire, as presently they will be called upon to do, I hope and trust that they shall not be found wanting in any respect.



In conclusion, ladies and gentlemen, I should thank you  
ouce more for having taken the trouble to come here in  
numbers in order to encourage us in holding this anniversary  
meeting in memory of the death of one who has shed an  
immortal lustre on this great country of ours and has shown  
before the world that there may be a man—there may be an  
Indian—who, when forgetting that he is an Indian, can stand  
abreast with any great man of any other great country in  
this world.

The function of the meeting ended late at night with the  
usual vote of thanks to the chair and with the usual closing song  
specially composed for the occasion.

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# THE 48th KRISTODAS PAL ANNIVERSARY MEETING.

24th July, 1932.

PRESIDENT :—

THE RAJAH BAHADUR OF NASHIPUR.

The manifold activities of the late Rai Kristodas Pal Bahadur, as a leader of men, social reformer, journalist, and above all as a man of character were recalled at a public meeting which was held at the Calcutta University Institute Hall on July 24th, 1932 at 5-30 P.M. on the occasion of the celebration of the 48th anniversary of his death. The Rajah Bahadur of Nashipur Presided.

The Hall was invaded by a large number of people, men and women, irrespective of age, caste, colour or creed and rank.

The proceedings commenced with a song sung by a choir of girls.

On the motion of Mr. R. H. M. Rustomji, seconded by Mrs. F. N. Zoha, the Rajah Bahadur of Nashipur was elected to the chair.

On taking the chair the Rajah Bahadur thanked the meeting for the honour it had done to him by electing him to preside over such a function.

"When a few days ago", the Rajah Bahadur said, "I received a letter from my revered Professor Sir P. C. Roy asking me to preside on this occasion, I hesitated at first. But conscious though I am of my limitation, I had to yield to his persuasion, I feel it a great honour that your choice this year has fallen on me."

Ladies and gentlemen, the great Bengali, late Rai Bahadur Kristodas Pal, was the Honorary Secretary to the British Indian Association of which I have the privilege of being its President. I have the privilege of being acquainted with his writings and speeches. I am an ardent admirer of his and I feel it a proud privilege to be associated with this meeting assembled here to-night to pay our homage to his revered memory.

With your permission I now commence the proceedings

of the meeting. I now call upon Mr. Narendra Kumar Basu, M. L. C., Advocate, Calcutta High Court, to address the assembly.

MR. N. K. BASU, SAID :—

Mr. President, Ladies and Gentlemen,

Many years ago, more years than I care even to remember, when I was young, I paid a visit to Europe and the one thing that struck me at the time was that my country and my province was singularly deficient in the sense of paying homage to our great men. If you go to any single country in Europe—any town or village, you will find that they honour their great men properly. The one thing that struck me was that our great men, our heroes are not honoured in the same way as that is done in those countries. But it must be said to the credit of the organisers of this meeting, I do not only mean the present generation of organisers because Kristodas had died about fifty years ago, but I say it must be to the credit of the organisers of memorial meetings in honour of the late Rai Bahadur that they have never failed in their duty—that they have constantly reminded Bengal and the Bengalis that there was a man called Kristodas Pal who, as most of you know, first lit the torch of politics in this country. Therefore, all honour to the organisers of this meeting !

Probably most of you know the salient features in the life of Kristodas Pal. He was born in the late thirties of the last century. Digressing for one moment, it appears to me that our great men in Bengal seemed to have born, if I may use the expression, in clusters. In the thirties of the last century, you will be delighted to learn that the late Justice Dwarka Nath Mitter was born. This was in 1833. This was a great year for Bengal. For, in 1833 was also born Dr. Mahendra Lal Sarkar, the great Bengali Homeopathist. He it was who started the Indian Association for the Cultivation of Science—the Association which is now honoured by Sir Venkata Raman. The year 1833 also saw the birth of late Keshab Chandra Sen, Bunkim Chandra

Chatterji and Kristodas Pal. Probably in the history of Bengal there was scarcely any other year in which so many great men were born, excepting perhaps the sixties of the last century. 'This was richer still.' For in 1861 was born our Rabi Babu (Poet Tagore). Sir P. C. Roy was born the following year. The year 1862 saw the birth of the Great Vivekananda. Lord Sinha was also born this year. Sir Ashutosh Mukerji was born in 1864 and to close the decade, in 1870 Bengal gave birth to Deshabandhu Chittaranjan Das, but this in merely a digression.

Those of you who are familiar with the life history of Kristodas know that he was a self-educated man in the truest sense of the term. He left school in 1855 when he was only seventeen. After that he began his studies in the Calcutta Public Library. Fortunately, for him, the University was not established then and so he escaped being a Graduate of that University. He began his life as a translator in the Alipore Judge's Court. Two years later he became the Assistant Secretary of the British Indian Association, when he was barely 20. He must have attracted the attention of the Association which was the only Association of the kind in existence at the time. Since his appointment as the Assistant Secretary of the B. I. A. he seemed to have found his vocation. His genius found its play there. This was the year 1858 when the sovereignty of India was transferred to the British Crown. His life was cast in those days when much was done to consolidate British rule in India. But he espoused the popular cause with persistence and knowledge I stress the word 'knowledge', because all the political and other criticisms that we come across now a days are founded not on knowledge but on want of knowledge. Kristodas Pal was not like that. When he spoke or wrote upon a subject he made it his point to see that whatever he wrote or whatever he spoke was based on knowledge. He used to equip himself thoroughly with knowledge and facts before he ventured to express any opinion. In three years as Assistant Secretary of the B. I. A. he made such a name for himself that on the death of Harish Mukerji, Kali Prosanna Sinha made

over the editorial charge of the "Hindu Patriot" to Kristodas. From that day onwards until his death he consistently championed the cause of the people fearlessly and patriotically.

His life was cast in stirring times when British rule in India was really being consolidated. The innumerable matters that came up before the public in those days were momentous ones. They were the Rent Bill of 1859, the consolidation of Penal Code, 1860, the Criminal Procedure Code, the imposition of Income Tax, the deposition of Malhar Rao, the Calcutta Municipal Bill, the Vernacular Press Act and the last but not the least the Ilbert Bill.

Kristodas was a Municipal Commissioner for the town of Calcutta for some time. He was Justice of the Peace. But though he held these appointments and though he was honoured by the Government with the title of Rai Bahadur and C. I. E., he did not for a day cease to be the champion of the poor. I may say in passing that he was a poor men's man. Even when he was the Secretary of the B. I. A., the highest pay that he used to draw was Rs. 350 per month. But in spite of his poverty, he never asked for Government favour but was always enshrined in the hearts of the people. He never forgot that he was a man of the people and to him the highest service was of the people.

I would presently give you some examples of his writings. Please remember that he died before the Indian National Congress came into existence. Please also remember the state of political education and politics in Bengal, nay in India at the time. The late Sir Surendra Nath Banerji in one of his speeches talked of Kristodas as his political Guru. If Surendra Nath was the Father of Nationalism, Kristodas was the political Guru of that Father of Indian Nationalism. So you will please see in the writings of Kristodas in those days that he also talked of Home Rule for India. Some of his writings read as if they are directed to current events. In those days he was writing about 'Home Rule for India', a place for India among the Dominions. He even talked of 'Federation of India', a phrase which is now very prominently before the public. It was not that sort of Federation, which, not we but

some of our 'selected' representatives have brought out from the Round Table Conference, namely the Federation of the Provinces of British India and the autocratic rulers of the Indian States a federation of oil and water. But that was not the sort of Federation that Kristodas Pal talked of. He talked of a Federalization of the provinces of British India.

Kristodas Pal wrote about "Justice—not Generosity".....  
Wrote he : —

"The highest prestige which a man or a nation ought to be proud of is moral prestige—a prestige which comes from the just exercise of duties and rights and from the observance of the eternal principles of truth, humanity and justice.

"Physical force may strike terror into the heart of weak but cannot conquer the mind. The mass may be cowed down by the show of the bayonet but even they, in the inmost recesses of their hearts, despise the hand that brandishes the sword to exact obedience. There is a grandeur in moral prestige which no special laws, no special courts, no special procedure supported by the sanction of brute force can lend.

Short-sighted politicians look to brute force as the only means of securing the stability of an empire but they labour under a huge delusion. No empire can rest on brute force, alone. It should be tempered and sanctioned by a higher force, which touches the inner man and binds mind to mind.

In ruling men, whether as individuals or as nations, the aid of two moral agents must be invoked—love and fear. Love certainly is a more powerful agent than fear, and can conquer where fear fails, but the two combined effectually accomplish the desired end. Indeed, he who while holding the rod spares the child is far greater than he who always uses it to exact obedience. What is true of the individual man is also true of a nation. England will find it more cheap and profitable to govern India through the heart than by the sword.

Our rules should realise that England holds India not primarily for her own aggrandizement but for the good of the dumb millions of human beings whose destinies have been committed to her hands. If the resources of India are rendered

subservient to the selfish interests of Englishmen, British rule will prove a curse instead of a blessing.

India does not expect England to be generous to her. She only asks for justice.

Let England govern India justly and impartially and recognise the truth that the Government is for the people and not the people for the Government, and she will reign in their hearts. Let England be just and she will have no reason to fear.

If England loses her Empire in the East, it will be solely due to her own infidelity to the eternal principles of truth, justice and mercy."

I shall give you another quotation of what he wrote on "Loyalty".

"Loyalty", he said "is allegiance to the power for protection received. That power would have no right to the allegiance of its subjects if it did not fulfil its duties. If it did not offer protection to their person or property from external aggression or internal commotion, from the attacks of the unruly and the machinations of the wicked, if it did not give fair play to the springs of industry and allow the people subject to its sway freedom to pursue their callings in peace and security, if it did not make the weal of the community, whose trusted guardian it is, the subject of its labours, what right would it have to claim this allegiance? So loyalty is, in mercantile parlance, an exchangeable commodity. It is an exchange for value received. It is necessarily calculating, and cannot be otherwise under any form of government.

Governed by a foreign nation, the people have not the same motives of loyalty which they would have under a national government.

Under foreign rule, the leading idea of a people, ambitious of national liberty, is to subvert the ruling power at the first opportunity.

The tenure of power of a foreign State is good government. If the people are prosperous and happy, are not excessively taxed or rudely domineered over, a more sentimental

love of nationality will not entitle them to seek a révolution which may place them in a worse position than they are in."

I will read to you one more. It is a sketch of the then Bengal Legislative Council. Those of you who are familiar with the working of the present Bengal Legislative Council, and you, Sir, will be surprised to hear a sketch which was written so many years ago, but it reads as if it was written regarding the working of the present Council. It says.—"If all non-official members of the new Legislative Councils would have ample reasons to be grateful to their representatives in the Council Boards. But unfortunately few independent members whether European or Native have the knowledge intelligence or courage to grapple the questions which come before the Councils. The last sitting of the Bengal Council afforded a fresh illustration of the advantages of the association of non-official gentlemen in the deliberation of legislative measures. Officials from a fellow feeling are not disposed to question the wisdom of measures propounded by a brother official. They take every thing on trust. They are not directly interested in the practical working of the measures and they do not therefore care how they are shaped. On the other hand they naturally seek to increase their own power and circumscribe the liberty of the subject. Indian Civilians are particularly a prey to this weakness. They have no direct interest in the measures they project or administer. They exercise power which absolutism in France or Russia does not even confer. And in the plenitude of their authority they do not unoften forget their relations to the people whose hard earned means keep them in affluence and power. As autocrats they may work successfully but as the head of popular bodies they often irritate by their over bearing conduct."

I think this is applicable word for word to the last sitting of the Bengal Legislative Council. I am quoting this for the purpose of showing the political prescience of the man who had written it more than fifty years ago. He was a man who by his industry, patience, innate courtesy and knowledge had built up a political reputation which is still very rare even after sixty years of political education in the country.



Remember the present agitation for separate representation of the depressed classes. Remember that Kristodas was a valued member of that class. But he never cared for separate representation. He knew what was good for the country as a whole. He knew what was good for the province of Bengal and for India. He was not for separatism by any manner of things. He took part in this great Ilbert Bill agitation. The compromise that was effected in the end was unsatisfactory to every one, but what Kristodas wrote about this was "I love peace but honour more and justice above all. I say let by-gones be by-gones. I want that there be place in this country and that the country progresses as a whole. I want that there should be no dissension in the country—even amongst Indians and Europeans. I want a peaceful progress of Bengal and of India."

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MR. D. P. KHAITAN SAID :—

As you all know we have met here to-night to celebrate the anniversary of our great leader, Rai Bahadur Kristodas Pal. We do not want so much to mourn the loss of that great leader as to draw inspiration from his lofty thoughts and high deeds. As you are aware and as the previous speaker has told you, Kristodas Pal was born in the thirties of the last century, and Mr. Basu has given a list of the great persons who were born in India in the period between the thirties and sixties of the last century. He just forgot to mention another very important name, that of Ram Krishna Paramhansa, who was born in 1836, only two years before the birth of Kristodas Pal. I am mentioning the name of the great Paramhansa because I feel that there was a great similarity in the motive behind the lives of Ram Krishna Paramahansa and Kristodas Pal.

If you analyse the life and deeds of many of our great men, men like Kristodas Pal, Ram Krishna Paramhansa, Chittaranjan Das and Mahatma Gandhi, you will find that they were or are inspired by one high ideal—a great and noble

principle, namely, serving the masses. Their whole outlook of life is based on an ideal of service—for benefiting the people in general without caring for the good or ill of a few selected persons, who always take care of themselves.

Gentlemen, if you want to honour the memory of Kristodas Pal you should take this lesson to your heart that human beings born in this world have one duty to perform, namely, that of serving the masses of one's own country, and possibly of the world as a whole. It is only when we forget this principle, it is only when we forget the great powers that is given unto us by God that we forget the objective of our life—that we omit to do our service to the country—that we forget to serve even God who is the Creator of the whole universe. If you realise the situation of India, you will find that the masses of our countrymen are in a state of perpetual distress. They do not get even two meals a day. And it was against misery of this kind to drive out poverty from this unhappy land that he used all his powers. It was for this reason that he wanted Swaraj for India. He thought of it, spoke about it, wrote on it and fought for it, in order that the country may grow and prosper on her own lines and that poverty and ignorance may be things of the past.

I hope that you will draw this inspiration from the life of Kristodas Pal, follow the example of Deshabandhu Chittaranjan Das, who always pleaded for the Daridranarayan. And the great example of Mahatma Gandhi, the great apostle of non-violence, and strive your best to find out what it is that makes our country so very poor, why is it that the country is suffering from want of proper food, proper clothing, proper education and what is it that has deprived our people of the power to resist diseases and what it is that holds our country in bondage, and try to solve these problems so that you can lift your head at the bar of the world. It is because we have not taken sufficient care of the poor masses. If you do that all your objects, be it philosophical, economic or political, will have been achieved. Once we improve the condition of our masses, we shall be able to live well, we shall have proper education, we shall have the power to resist diseases and we shall progress and

prosper. If you analyse the matter further, you will find that in order to improve the condition of our masses, it is absolutely necessary that we engage them in occupation subsidiary to agriculture. The only way that you can do that is to encourage cottage industry, so that they may learn how to increase their income. By improving the condition of the masses, the condition of the middle classes will automatically improve. All our great leaders, including Kristodas Pal had realised that the masses constituted the foundation upon which the superstructure of the whole country, including all classes, rested. Learn also from the lives of our great men, including Kristodas Pal, the use of the power of the head and heart and of your limbs for such a good cause as the prosperity of the masses of this great and ancient land.

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PROF. R. K. GUHA SAID :—

My recollection of Kristodas Pal goes back to the year 1883—it is now half a century short of one year. I was then a student in a lower class of a Government Zillah School, and was living under the roof of the Head Master, who was a subscriber of the Hindu Patriot. I occasionally borrowed the paper from him, but could not go much beyond the first page. The title was entitled "the Hindu Patriot with which is incorporated the Indian Field". My interpretation of the phrase was that the field of India was incorporated, that is to say, cultivated or educated by the "Hindu Patriot". It was a boyish interpretation, but with maturer knowledge I find that it was eminently true. In the seventies and the early eighties of the last century, this land of India was politically trained by the Hindu Patriot under the editorial charge of Kristodas Pal, in a remarkable way. The political education that Kristodas Pal gave to India was sound to the core. India has witnessed a tremendous upheaval since his death, and the present generation of our countrymen may consider Kristodas Pal as a moderate of moderates. But that is a misreading of the career of that distinguished patriot. As a matter of fact, he held very advanced political views. Years before the Indian National Congress

came into being, and the arch-agitator Surendra Nath Banerji appeared on the stage, Kristodas Pal adumbrated some political principles which have not yet materialised. No, Kristodas Pal is not a man of yesterday. He is not a back number. He is very much up-to-date. To-day all shades of political opinion in this country are united in demanding Dominion Status for India. Kristodas Pal does not use the phrase but formulated India's right to the substance of the thing. In one place, he goes through the constitution of the British Dominion and then says :—

“We have gone into these details in order to show how differently are the Colonies treated compared with British India in respect of the administration of their internal affairs. Most of them have a voice in taxation and in the administration of the finances, but British India, though embracing such a vast area, such a numerous varied population, such conflicting interest, such extensive commerce and such a large revenue, has no such voice.

With the power of certification freely exercised by the heads of the provincial and Imperial governments, is the state of things different from that of the days when Kristodas wrote these scathing words? “Dominion Status”, “Home Rule”, “Self Rule”, “Autonomy” and “Swaraj”—these are synonymous terms in political literature. Half a century before the Irish had succeeded in obtaining Home Rule. Kristodas Pal wrote—“Our attention should the refore be directed to Home Rule for India, to the introduction of constitutional Government for India in India.” (He was not in favour of the proposal to send half a dozen Indians to West Minister). In a recent issue we showed that most of the British Colonies have been blessed with constitutional Government, but India is the only dependency which, despite the vastness of its area, its population and interests is denied that privilege. It may be said that India is not fit for constitutional representation. If the Canadas could have a Parliament, if such small and little advanced Colonies as Prince Edward Island, Newfoundland, New South Wales, New Zealand, St. Christopher's Island and Barbadoes could have elected Councils, surely, British India

has a fair claim to similar representation. If taxation and representation go hand in hand in all British Colonies, why should this principle be ignored in British India."

"Home Rule for India ought to be our cry, and it ought to be based upon the same constitutional basis that is recognised in the Colonies." This was written in the seventies of the last century.

Kristodas Pal went to the root of the matter—"Taxation and representation"—there lies in a nutshell the fundamental principle of self-rule ; that is the bed rock on which the British Constitution has been built up, and every student of history knows that that was the battle cry of the American Revolution. So long as the people of India do not get the power of the purse, all constitutional changes under whatever name will remain a mockery and a delusion.

The Round Table Conference has made the word "federation" familiar to us. With the instinct of a born politician, Kristodas Pal advocated the "federalization" of the Empire years and years ago. I will give you an extract from his utterance. He said :—

"The first effect of the federalization of the Empire will be the diminution of the power of Governor-General, whose absolute authority is inconsistent with the general well-being of the country. The Governor-General should be the ultimate arbiter in India in making peace ; of settling the boundaries of the Empire and protecting it from foreign invasion ; and of generally supervising the local administrations. He should be divested of the vexatious power of taxation. The several local Governments should be at liberty to adopt the system of taxation according to the circumstances and modes of thought of the people subject to their control. Each local Government should have a Legislative Council, and no law passed by that Council should be liable to be reversed save by order of the Secretary of State, to whom the local Governments should be directly responsible in matter of legislation. In matters of finance the Governor-General should be required to restrict his functions to the administration of the imperial budget only. We have said above that that the federalization should

give each local government the power of employing its own resources for its own benefits, minus its quota of contribution to the imperial expenditure."

This is provincial autonomy in the real sense of the phrase. Add to this "responsibility at the centre," and you have the whole scheme that was being thrashed out at the Round Table Conference.

Kristodas Pal was a mild-mannered man perhaps a typical mild Hindu. But he was at the same time a genuine patriot and whenever, he found injustice being done to the princes and people of India, he was stirred by burning indignation and feeling the righteousness of the cause he was pleading, he hit hard without fear of the consequence. As a matter of fact, behind a stolid exterior there lay in Kristodas the fire of a volcano.

While proposing a Diet of the ruling Princes of India to act as a Court of Appeal, he used these weighty words :—

"It is all very well for English philanthropists to say that India is governed for the benefit of India, but when the practice differs so widely from profession and promise, the disappointment cannot but be most poignant and crushing".

He vehemently condemned the cry for annexation and after eloquently recounting the service of the native princes to the British Power and emphasising "their sovereign rights, he concluded in this out-spoken language :—

"Yet all these services have now been forgotten and a crusade of universal English domination is preached against the very Princes whose friendly acts were repeatedly acknowledged by the Queen, by the Parliament, by the India Government and by the British nation at large. We really feel ashamed of English civilization and English morality."

Kristodas pleaded again and again with the rulers of India for financial justice. Here are some of the passages from his writings :—"India has been systematically sacrificed to British interest..... We want justice and if justice is to be done to the finances of India by England, there need be no fear of the solvency of the Indian Exchequer. Will the great British nation which has shown such warm and generous

sympathy for India render that financial justice to her for which she has cried in vain for years.

"But if it is the duty of the people 'to pay', is it the duty of the Government only to take? Has it no other duty? Is it not its paramount duty to see that the taxes it levies are well-administered, that there is no extravagance no waste? The State represents the people into the aggregate, it is the trustee of the nation and although the obligations of the State Trustee cannot be enforced in a court of law like these of individual trustees, it is amenable to higher courts, we mean the court of its own conscience and of civilized opinion."

I have spoken only of one side of the manifold activities of Kristodas Pal, but that is quite enough. There must have been some ineffable charm in the man, which, in spite of his blunt out-spokenness, enabled him to win the esteem and confidence of the European and Indian communities alike. His love for his native land was deep and abiding, and though he did not use the shibboleths of the present day, the political principles he preached form the creed of awakened India. There in lies the greatness of Kristodas Pal. He sketched in broad outline the constitution that is coming and pointed out the path along which generations of Indians must march to the goal of Swaraj. He thus stands in direct line of succession to the first great Indian patriot of the nineteenth century, Raghunath Ram Mohan Roy, and is the forerunner of the apostle of freedom and love, Mahatma Gandhi. Long live the memory of Kristodas Pal who has brought lustre and honour to the Bengali name?

Mrs. FAZILATUN NE-SA ZOHRA SAID :—

Then read and address in Bengali. Introducing the speaker the President said that she was an M. A. of the Calcutta University. She had been to England to further her studies and came back after securing distinction. She was the first Mohammedan girl in Bengal to acquire such a distinction. She had devoted much of her time to the study of Sanskrit and took up Sanskrit for her B. A. Course. They were thankful that she had come here this evening to take part in the proceedings.

She said that she considered it a great privilege to be associated with such a meeting as had gathered there that even-

ing to pay their respectful homage to the memory of that great Indian, Kristodas Pal. Political thinker, publicist and champion of the poor and the oppressed, Kristodas was a name honoured and remembered by every Bengali with veneration and gratitude. He had handed down to Bengal and the Bengalis a tradition of service which was hardly to be beaten. Would that the spirit of Kristodas hovered over them to-day ; Would that his ethereal voice awaken the sons of India to a sense of duty and service to the country and rouse in them all that was noble and great.

Kristodas Pal had an abiding love for his countrymen and had always championed the cause of the poor boldly. He was accessible to all, and treated the rich and the poor alike. He was a man of action. He always stood for justice and fairplay. The "Hindu Patriot" which he edited in those days bore testimony to the great work that he had commenced in those days. With a burning enthusiasm for serving his country, Kristodas showed the way of carrying on political agitation through the columns of newspapers.

A votary at the altar of Freedom, Kristodas was a pink of courtesy. He never transgressed the limits of decency and fairplay. He knew how to play the game. He had a vision of the future. The prophecy he made fifty years ago as to India's goal was now being realised. He looked ahead and pleaded for unity among all sections of the community.

Digressing Mrs. Zoha said that without Hindu Moslem Unity, India's political goal would remain a distant vision. One of the most important thing that was required in this connexion was education. Education of women, specially Mohammedan women, was an imperative necessity. Every mother, be she a Hindu or a Mohammedan or a Christian should teach her children that they were Indians and that they should serve her with the best of their ability. Without the education of the women of India, India's salvation would be impossible. That was why perhaps, Kristodas Pal stressed so much on female education. Lack of proper education, particularly among Mohammedan women, was at the root of



the present day communal trouble which was retarding the progress of the country as nothing else could.

Dr. Naresh Chandra Sen Gupta said :—I shall attempt to present the life of Kristodas Pal not only as that of an individual but from what seemed to me to be the most significant, scientific and philosophical out look with regard to biography. I should look upon him as what I should call a moment in the history of Evolution of the Soul of India. The name Carl Marx is perhaps familiar to most of you by the great events that have been happening in Russia to-day. The greatest contribution of Carl Marx to the thought of the world was his view of the materialistic interpretation of history. To him this is not what it is to many other people. To him it had a definite course of evolution ; it was directed by force of nature which acted and reacted upon the life of people in a definite determinate fashion according to the law of dialectics, of thesis, antithesis and synthesis. Carl Marx's chief endeavour was to apply this doctrine to the history of mankind. He has shown that nothing in the world happens accidentally but as a necessary consequence of a course of evolution along a certain definite line, to the student of Marx every event in the history, every life that has left its mark upon the life of man is but a moment in the history of evolution and Kristodas Pal was a moment in evolution in the national history of Bengal and of India. Let us make our start from the beginning of the 19th century when a new national consciousness had its birth in Bengal and the first name that calls itself to our mind is that of that great son of India, Raja Ram Mohan Roy. It was he who gave the dormant soul of India a new consciousness, developing new yearnings which were late in manifesting themselves.

The next step in the course of history of our national movement is marked by the moment of another man who was much greater than what he is considered to be—I mean Hurish Chunder Mukerji, the first journalist of India, the first editor of the "Hindu Patriot". He gave a new turn to the political life of Bengal which the student of history cannot forget. The tradition of Hurish Chunder was handed down

to Kristodas Pal who maintained unimpaired the tradition left by Hurish Chunder and added lustre to it.

The work of Kristodas Pal as editor of the "Hindu Patriot" as an orator, as member of the Legislative Council and as member of various other public bodies left a mark in the history of Bengal which the people cannot possibly forget. Kristodas while he was thus a personality who had wielded great influence upon the life of the people of his time, was yet a necessary man in the evolution of thought which started from Raja Ram Mohan Roy.

I have spoken of the law of dialectics—the meaning of that is that at one moment you will find a man standing upon a particular principle, he is followed by another who stands for the exact opposite or contradiction of that. There is a struggle and the fight in the end comes to synthesis. The synthesis itself is a starting point for another antithesis and so the evolution goes on. So in the history of Indian nationalism that element is present here. From Hurish Chundera to Kristodas there was one movement—one moment and the antithesis came in the shape of Surendra Nath Banerji. Those who are acquainted with the history of those times know that there was no love lost between the two schools of thought represented by Kristodas Pal and Surendra Nath Banerji respectively. They stood forward as the protagonist of two opposite programmes and opposite ideals and yet to-day if you look at the writings of Kristodas Pal—if you read his speeches and on the other hand if you look at the writings and speeches of Surendra Nath, what do we find? We find that in all these contradictions between the two, there was an element of unity which manifested itself in the later life of the nation. In the later synthesis at which we arrive, both Kristodas Pal and Surendra Nath Banerji entered equally. To the national life in the later end of the nineteenth century and the beginning of the twentieth century contributions were made both by Surendra Nath and Kristodas. Coming to Surendra Nath Banerji we find him opposed by another movement—an antithesis—a movement which culminated in the rise of Mahatma Gandhi. And in the end if you look dispassionate-

ly at the matter you will find that it was neither Surendra Nath nor Mahatma Gandhi alone but both contributed to the growth of present national consciousness, and the national life of to-day is the synthesis of thought of all the great men that proceeded—synthesis of the contributions of all the great men in the past. That is how history has grown. Therefore, to-day, it will not be proper or rational only to present the ideal and programme of to-day only and forget the great past. A study of the lives of our great men of the past in their proper prospecture will enable us to appreciate the realities of the conflict and agreement between differing thoughts which will help us in solving the problems of to-day and in eliminating the antagonism which disfigures our current history. It would be much easier for us to get our bearings by the study of the lives and greatness of our heroes of the past and we shall realise the stream of unity of life that runs through these passing controversies. A study of these lives will also show how little different really in essence are our thoughts of to-day from that of the past and how little progress we have made towards the attainment of the ideal which was formulated in the beginning of the nineteenth century by Rādhā Ram Mohan Roy and reiterated in the middle of the century by Kristodas Pal.

Some of the speakers have referred to some of the ideas which were expressed by Kristodas Pal—ideas which are so familiar to us to-day although in those days Kristodas was only speaking as the mouthpiece of a few. But these are the very ideas adherents of which could now be counted by thousands. Kristodas pleaded for Home Rule, for India. He also visualized the idea of federalization of India. I will take you a step further—to the writing of Hurish Chunder Mukherji. It was written at a time when the Sepoy Mutiny was still in active progress—it was the idea of federalization of India. So the federalization idea was not a new idea at all. The federalization idea was started under the shadow of the mutiny by John Bright. John Bright formulated a scheme of federalization by which the Provinces of India were to be made over to

the native Princes and the Princes were to be federated together in a Federal India. That was the programme laid down by John Bright in 1857. Hurish Chunder Mukherji was writing about in 1858—in the scheme of John Bright. He boldly stood against the idea. Hurish Chunder said, "We want a federalization of India. We want a federalization of the provinces of India but not on the basis of a federation of autocratic Indian rulers. What we want is an Indian Parliament, a parliament for each province, federalised and ruled ultimately by the Federal Parliament of India. Later on Kristodas Pal also formulated the same ideal—the ideal which we are still holding forward before us but which unfortunately is not anywhere near being achieved. We have been moving round and round the central idea and in about a century which has passed since the idea was first mooted we are not very much near the end. Nevertheless great things have been achieved. We have made progress and although have not attained our goal we are certainly coming nearer and nearer to it, not because somebody somewhere has promised something to us but because the Indians desire it. There is that stimulus—that impulse—the burning desire in the minds of the nation to have it and not to be content with anything else. It is that which brings us nearer the goal every day and not the promise of any liberal-minded statesman abroad. That is how we have progressed.

If we compare our present position with the saying and doings of the people of the time of Kristodas Pal we know where we stand and how to approach the problem. It is an ancient idea and we know that we have not achieved it yet. But behind that idea there is now the mind and thought of the whole people and our whole endeavour ought to be directed towards rousing up the minds of the nation in such manner that they will not be contented with anything short of that.

Looking at the question of admiration, are we anywhere near the end which we sought in the days of Kristodas. Political ideas, ideas of self-government, Swaraj, or self-determination may have taken a great hold on the minds of the people,

but so far as the national life is concerned, is it much better than what it was. Have we achieved anything which has improved the condition of the people. I say, 'no'. Looked at the writing of Kristodas Pal on the question of economic regeneration. He wrote then as we see now that the profession was overcrowded and the door to service was locked and that our youngmen were loafing about. The remedy he suggested was 'development of agriculture and industry.' This is to be on lines which are essentially modern—on lines of the suggestions of the Banking Enquiry Committee. We are no where near achieving the ideals of Kristodas Pal to-day. But even to-day we get considerable light from Kristodas Pal regarding our present outstanding problems, nearly, development of industry and agriculture which will make exploitation impossible.

The writings of Kristodas Pal are of much help to us even to-day although much water has flowed down the Hoogly since then and in spite of so many commission and committees. The writings of Kristodas Pal are not without interest to us. You will find that the very same thing was thought of by him so long as half a century ago and we are still knocking our head against the same closed gate, the gate which was closed by foreign exploiters. It has got to be knocked at and broken through if you want to achieve your goal, namely, economic emancipation of the country without which the condition of the people will not improve.

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PROF. R. K. CHAKRAVARTI, SAID :—

Professor Raj Kumar Chakravarti who spoke in Bengali said that the Bengalis as a race were immersed in self-forgetfulness and that was why they required repeated reminders of the glories of their past history and their heroes of the past. The life of Kristodas Pal was a case in point. The stirring appeal for freedom that was now surging the country if they knew their own history, had its origin in the beginning of the nineteenth century. But their education had been such that they knew not Indian history but were well—"versed in the

history of England. They did not know their own people but they knew quite well the people of other lands. It was therefore necessary that Indians specially Bengalis, should be acquainted with their past. They should remember their glorious heritage and this knowledge would stimulate in them a desire to make the present and the future still more glorious and thus build the beautiful abode of the free. It might not be known to many of them but it was true that the Kristodas was the presiding diety in the days when the ideal of freedom took root in Bengal.

Kristodas had a burning love for his country. He was a genuine lover of freedom. He felt for the poor and the oppressed and always worked for them. He was loved by the rich and the poor alike and respected by all and even by the then Government for his out-spokenness and fearless championing of the popular cause. He became a Rai Bahadur not because he had served the Government, but because he really devoted his whole time and energy to the service of his people. If they really desired the good of their country they should follow the examples of men like Kristodas Pal and thus equip themselves for winning the glory of Swaraj. There was need of leaders like Kristodas Pal at the present juncture of the nation's history and the speaker would like to cry with the poet "Kristodas, thou should have been living at this hour."

Kristodas Pal, Mr. Chakravarti continued, was a member of the Calcutta Corporation as it was constituted then. Sir Ashley Eden was then the Lieutenant-Governor of Bengal and Mr. Mackenzie was the Chairman of the Corporation. They both tried to curb the powers of the then Corporation but it was due to Kristodas Pal that they could not carry out their intention. They were all aware that the present Corporation was threatened by the Government through the Minister. It was up to the ratepayers of Calcutta that they should follow the example of Kristodas Pal and undo the Government attempt to put fresh fetters round the neck of the Corporation.

Kristodas Pal was a journalist of the first order—independent and fearless. When Sir George Campbell wanted to curtail the powers of the press, Kristodas Pal opposed it

vehemently and described Sir George as "Tiberius". But for that he was not prosecuted on a charge of sedition. It was said that Kristodas Pal "bears ill will against Government". Kristodas Pal made a strong protest against this remark. Although he criticised Government measure vehemently even as the nationalist papers did in the present day, he was never prosecuted by Government for spreading sedition. Kristodas Pal was feared and yet honoured by the Government who used to exhibit a sporting spirit then. But those days were gone. Kristodas Pal used to say that there was no sedition in speaking out what they knew to be true. They had a right, he said, to criticise the Government whenever they were wrong and when the Government themselves would cease doing wrong things they would also desist from criticising the Government. He also told the Government about the vitriolic writings of the Anglo-Indian presses of the time. Then he said, could write anything against Indians but whenever the Indians on their part attempted to give a reply they were liable to be prosecuted.

To-day, the speaker went on, Sir Samuel Hoare—the British Government, promised to give India 'freedom'—Makhal Fruit—and they had now these Legislative Councils and Assembly of which the audience certainly knew much. They know how they were worked and what worth they had. But they would be interested to hear that even in those early days writing about Legislative Sham Council, Kristodas Pal described that as sham council and Councillor. In this connexion they should read Kristodas Pal's Essay on Home Rule for India, where he said that if New South Wales, New Zealand, Australia, Bermudas and such other countries should have popular Government why should India be deprived of the same privilege. He said that there should no taxation without representation. The Council, he said was a sham. The non-official members were there only to register the decrees of the executive government and if they opposed anything they would only make themselves a nuisance. This was what he said fifty years ago and this was equally true now. But these sham councils would not do now. They should tell the British

Government just as Kristodas said that if they gave India such reforms as would not be compatible with the national demand or India's honour that would not be acceptable to the Indians and in that case they should tell the British people that "We do not want you so-called peace and if necessary, for the sake of our honour, we shall destroy that peace as we do not want the peace of the desert."

Kristodas Pal, Mr. Chakravarti concluded, spoke of self-Government for India, Home Rule, Dominion form of Government and the Indians wanted to-day in the language of Mahatma Gandhi "partnership at will to secede". They must not think that the British people would give them self-Government. The English people here, wrote Kristodas Pal "are mere birds of passage" "India", he said "had been systematically sacrificed to English interest.... They come here on a money lending mission, and as soon as their pockets are filled they fly home. To them it is comparatively immaterial how the country is governed or what taxes are levied." So in the words of Kristodas Pal what the Indians wanted was "not generosity but justice."

Then Mr. Rupendra Kumar Mitra read an address in English. (This was absolutely inaudible owing to the disorder that prevailed at the meeting at the time.)

Kumar Tarak Nath Mukerji also delivered a written speech in English. (This was also inaudible).

Miss Reni Ghose who followed read her speech in English.

Mr. Rebati Mohan Ghose read a poem in English.

THE PRESIDENT :—RAJAH OF NASHIPORE SAID :—

Ladies and Gentlemen,

After those elaborate and instructive speeches it ill befits me at this late hour in the evening to detain you any longer with a view to inflict upon you another speech. It is far from my mind "to paint the lilly, to gild the refined gold". But before I say a few words according to the usual convention, I must not forget to thank you and the kind organizers of this meeting most heartily and sincerely for doing me the honour of



asking to me to preside over this deliberation. If there be one impression that comes heavier upon me than all others, on an occasion like this, it is this, that when India needs them, great men do arise in this land of ours and create an era. In the blessed *Bhagabat-gita* this is amply alluded to when it is stated that God in His many incarnations, comes often and often to redeem the world from evil ways in order to restore peace and good will among men. In those early dates of British rule, when things were rather in a tumultuous state in Bengal, when the people sought for leaders to guide them through tortuous paths, great men were born, who actually led the people to better times, fighting the battles of the people, with the people and for the people, themselves facing fearful odds in order that the mass should be benefited. Such a great leader was the person whose memory we have come to honour here to-night.

It would be idle for me to dilate in detail upon the many qualities of head and heart of Kristodas Pal of revered memory. Other speakers, more competent than myself, have in more eloquent and befitting terms spoken on those qualities already. To my mind the life of Kristodas Pal is an outstanding example of how a man can rise from the ranks to occupy a high and coveted position in life. Born of poor and humble parents Kristodas Pal could only receive a meagre education, but as he was an indefatigable reader he built up his actual education on the study of a very large range of subjects. He had also for his friend, philosopher and guide, the late Captain D. L. Richardson under whose tutelage, some of the best men of his times received their training and inspiration in life. Beginning his public career later on in life, he started as a journalist, taking over the editorship of the *Hindu Patriot* from no less a person than the late Hurish Chunder Mukherji. He was appointed a Municipal Commissioner and a Justice of the Peace in 1863. In 1872 he was appointed a member of the Legislative Council of Bengal. He was also appointed a Fellow of the Calcutta University. The title of "Rai Bahadur" was conferred on him at the Imperial Durbar at Delhi on the 1st January 1877. In the following year he was invested with the insignia of the Companion order

of the Indian Empire. In the year 1883, a year before his death he was unanimously elected by the British Indian Association, of which he was its Honorary Secretary, for a seat in the Viceregal Council, which was at the disposal of Lord Ripon. Kristodas was thus the recipient of all the high honours that could come to a public man in his days.

Loyal to his very back-bone he did not allow his genuine loyalty to get the upper hand of his true patriotic instincts. He freely and fearlessly criticized whatever he considered was unjust and high-handed which trait of his character earned him the title of the Tribune of the people. But what he would tell his people was this, "You have to deal with the Government as it is. What you must do is to point out the mistakes of Government. In that spirit you should work and try to find out the errors of the Government—nobody must be regarded as incapable of committing errors, and human personalities are capable of committing errors, whether individually or in a corporate capacity." In fact that man is a real friend of the Government who points out its mistakes with a view to try to remedy them both for the welfare of the people at large and the Government. Kristodas Pal placed the highest faith in the spread of education for the benefit and progress of the mass. To Calcutta University he always offered the homage as a centre of learning and as a place for the dissemination of true culture and knowledge. He ever stood by the side of the poor and fearlessly advocated their cause, especially at the time of famine or a similar distress. He espoused the drama as a means of awakening a healthy race consciousness in the people. He was a firm adherent believer to the wholesome principles of religion. Above all he was a great believer in the pride of race and culture. As a Hindu he stood for the Hindus, and as an Asiatic he believed in the enfranchisement and advancement of the Asiatic races—a thing so much loss sight of now-a-days. His political goal was as he himself said in one of his writings: "Why should not India like the colonies be admitted into a partnership in that grand joint stock concern of intellectual, moral and political freedom, which the British power represents?" At the

present moment in India we lack such a great man, such a moral and intellectual giant that can show us the proper way after trading over it first himself. Pondering over the achievement of such a great life left as a monument before us, I cannot help asking where are Kristodas Pals to-day? Bengal really need such persons in these dark days of hers. We need a Ripon, a Ram Mohan Roy and a Kristodas Pal in these days. I feel we have to cry like the late lamented Sir Surendra Nath Banerji :—"Oh, for an hour of Kristoda Pal, of his severe wisdom, his stately eloquence, his unrivalled love of country and his sagacity." I hope that the great example of the person, whose memory we have come to commemorate to-day will be a beacon-light for our future. To the young people, especially I would say, if you desire to succeed in life, if you desire in the future to be of real service to your motherland, follow in the foot-steps of men, like the great Rai Kristodas Pal Bahadur, C. I. E., learn to be humble and sincere in all your doings, in your words and action; be not disappointed with reverses that may come to you; remember that merit and merit alone will bring you success and favour in the end.

May we then take courage from this meeting, and gird up our loins, till Bengal takes her rightful place unchallenged by the other provinces of India and till the Bengalees have taken their rightful position as the leaders of the civilization of the East—a position they once proudly filled—when man like the late Kristodas Pal lived, moved and had their being.

Ladies and gentlemen: I again thank you for the high honour you have conferred upon me by electing me the President of this meeting to-night.

With a vote of thanks to the chair, moved and seconded by Babu Krishna Lal Banerji and Mr. Prakas Sarkar, the meeting terminated late at night.

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# THE 49th KRISTODAS PAL ANNIVERSARY MEETING.

24TH JULY, 1933.

The significance of the life and teachings of the late Rai Bahadur Kristodas Pal in the light of the present day problems, social, political and economical, were explained by many speakers at a meeting held, at the Calcutta University Institute Hall on July 24, 1933, in connexion with the celebration of the 49th anniversary of his death.

MR. JUSTICE DWARKA NATH MITTER PRESIDED.

The Maharaja of Natore who was unavoidably absent addressed the following letter to Mr. Sita Nath Pal.

6, Lansdowne Road,  
Calcutta, Monday, July 24, 1933.

DEAR MR. PAL,

I have almost just come back ( 4 P.M. ) after witnessing the funeral procession of "Deshpriya Jatindra Mohan" and am feeling absolutely tired out.

The name of your illustrious grand-father is known almost the entire civilized world, and I pay my humble homage of tribute to his sacred memory from here.

I am physically unfit to appear in person to-day and crave your forgiveness for this enforced absence.

Yours sincerely,  
Sd. JOGINDRANATH Roy,  
( for Natore.)

Proposing Mr. Justice Dwarka Nath Mitter to the Chair,  
Maharaja SRISH CHANDRA NANDI SAID :—

Ladies and Gentlemen,

We have assembled here this afternoon to do honour to a great Bengali and to-day to our great misfortune we have received a rude shock by the death of another great son of Bengal, Jatindra Mohan Sen Gupta. I do not know how far it would be possible for us to carry on the proceedings of the meeting in the regular way, but all the same I have the greatest pleasure in proposing Mr. Justice Dwarka Nath Mitter to the Chair.

I believe he is one of the fittest personages present here to conduct to-day's deliberations. With these words I request Mr. Justice Mitter to occupy the Chair.

Raja Janaki Nath Roy, I beg to second the proposal.

On taking the Chair, Mr. Justice Mitter said :—

Ladies and Gentlemen,

I must first of all thank the Maharaja of Cossimbazar and Raja Janaki Nath Roy for the very kind words with which they have proposed me to the Chair. But before commencing the proceedings of the day I cannot but refer to the death of another illustrious son of India which took place only day before yesterday. I mean Mr. Jatindra Mohan Sen Gupta.

The Calcutta Bar has sustained a very great loss by the death of Mr. Sen Gupta. He was a lawyer of repute and his achievements in the field, in particular, criminal law, are well-known to all those who happen to be connected with the administration of justice here. I remember that in 1929 when I was presiding over the Calcutta High Court Sessions, Mr. Sen Gupta appeared before me in defence of a murder case. I was profoundly struck by the ability and dexterity with which he conducted the defence in that case. His persuasive eloquence was sufficient to induce the jury of nine men to return a divided verdict of 5 to 4 against Mr. Sen Gupta's client. As a Judge I had to discharge the jury and ordered a retrial. But the matter came up before another judge and ultimately resulted in conviction. That shows the ability and dexterity and the forensic eloquence with which he conducted the defence in that case of which I can speak from my own personal knowledge.

Mr. Sen Gupta became the Mayor of Calcutta for a consecutive period of five years. That shows the popularity of this distinguished son of India. I can make no reference to his political activities as my position as a judge precluded me from saying anything regarding the political aspect of his life.

With these words, I will now commence the proceedings. I call upon Pandit Ram Charan Vedantasastry to perform the Mangalacharan.

Pandit Ram Charan Vedantasastry—

He said that to-day when they had assembled to honour the memory of a great man, another calamity had befallen this unhappy land. Their national leader, Deshapriya Jatindra Mohan Sen Gupta was no more in this world. Might his noble soul rest in peace. Let them pray in unison and invoke the blessings of the Lord Almighty.

Speaking about the purpose of the meeting, the Pandit said that no doubt, according to the Sastras, it was true that such memorial meetings could do no good to the departed soul for it was only by performing Sradh Tarpan that the souls of these who had left this mortal world could be pleased. But such meetings had its use as well for these served as a means drawing attention of the present generation to the noble deeds and heroic achievements of their departed great men and certainly by so doing their souls were pleased. Kristodas Pal was one of these great men who had set an example before them. When Kristodas was born, a Sadhu came to his father's house and asked his mother to name the new born babe as Kristodas. He foretold the babe's fortune and prophesied that he would one day be a great leader of men and would do great things for his country but he would have a short span of life. He further said that the boy would be born with a mole near his ear. When the Sadhu told all this the mother of Kristodas might have not believed them all. But when Kristodas was born she was surprised to notice the mole and then she came to believe in the words of Sadhu. Prophetic words those and they came to be too true. By displaying his great abilities of head and heart—as a statesman, journalist, orator and writer, Kristodas made a name for himself—not only in Bengal but throughout the length and breadth of India. Kristodas passed the Chatrabritti (Middle Vernacular) examination at the age of six and when he was only 19 he had mastered all the subjects of study, art, literature, philosophy, science and religions. He was a regular visitor to the Imperial Library and read many books. He possessed such a retentive memory that once he had read a book he would remember every word of it. As was said in the Geeta, Kristodas was one of those great men (*Mahapurush*) who being *Yogavasta* took

rebirth in the house of pious and devout men to do good to the world. Swarupchand, father of Kristodas was a pious householder and a man imbued with feelings of piety and religion. No wonder that Kristodas should be born of such a father. Kristodas was a friend both to the poor and the rich. Men of wealth attended by liveried servants as well as men in humble circumstances used to come to his house to seek his help in various matters. Kristodas was easily accessible to all and such was his consideration for his humbler visitors that he would first seek them out among his numerous visitors, rich and poor, and try to help them as best as he could. When asked by his wealth guests why he always preferred to give interview to his poorer visitors, Kristodas said that he himself was the son of a poor man and knew it was to be poor. Once the then Lieutenant-Governor came to see Kristodas at his house riding on a horse. When he came there he beckoned to the father of Kristodas who was standing there and taking him to be a servant of the household asked him to hold the reins of his horse. Kristodas noticed it from upstairs, hurriedly came down and explained to the Lieutenant-Governor that he was his revered father. The Lieutenant-Governor asked the forgiveness of Sarupchand. Such was Kristodas. It was he for the first time preached the Mantra of Swaraja. He was the first to demand Swaraj for India. The word Swaraj was first uttered by him. He was a talent speaker and great writer. At the age of 21 he came to edit the "Hindu Patriot" and for the next 24 years during which he was in editorial charge of paper, he tried to mould public opinion and rouse national consciousness among the people. The present demand for Swaraj was the result of his preachings in the columns of the "Hindu Patriot."

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Mr. BARODA PROSANNA PAIN, B.L. SAID :—

I will ask you first of all to forgive me for reading this written speech to you. I do so for 2 reasons. I am unable inspite of any belief to the contrary, to speak *extempore* on such a serious subject, and I want to make sure of every word

I speak I am conscious of the fact that I am speaking in the immediate presence and hearing of a distinguished judge of the Calcutta High Court, but I am no less conscious of the fact that Judges are very unsafe and independable witnesses :—

I am grateful to the conveners of this meeting for the honour they have done me by asking me to speak at this meeting. I am conscious of my unworthiness to speak on the life of the great man to honour whose memory we are assembled here to-night. Twelve more months will count half-a-century since Kristodas Pal went into that unknown territory whence no traveller returns or communicates, and I can conceive of no finer tribute to his greatness than that year after year, during the last forty-eight years distinguished men and distinguished women have gathered together and paid eloquent tributes to his character, his intellectual attainments, and his public services. History does not perhaps record, any other instance where a dead hero's name has been so worthily cherished and honoured and in thus honouring and continuing to honour his memory. Bengal has only been honouring herself.

His was a short life, all the short indeed, for any enduring public services to be rendered all too short to wipe off years of accumulated rot and rust. But into the 46 short years of his life and into the 23 shorter years of his public life, Kristodas Pal was able to crawl a series of public services which is indeed amazing. His life was short, but it was strenuous, good and clean so long as it lasted twenty-three years is too short a period for the member of a subject nation to achieve anything great or real for his countrymen, but Kristodas Pal has left us a legacy of national achievements, which is remembered gratefully acknowledged at these annual gatherings. Born in 1838, he left College at the age of nineteen, and at the age of 23, he was asked to fill the editorial chair of the Hindu Patriot on the death of late Hurish Chunder Mukherji. He remained its editor till the day of his death and his achievements in this connection are best described in the words of his own newspapers :—

“It ( the Hindu Patriot ) has sunk to a low level where he



was constructed with its management. He took it up with a heavy heart. Contributions were promised him but they did not come in and the whole burden of writing up the paper fell upon him. But he never flinched. He worked single-handed, but he gave his whole soul to the paper; and the ability and success with which he conducted it was unrivalled in India. As an organ of the educated Indian community, the respect the paper commanded and the influence exercised are well-known. Governors-General, Lieutenant-Governors, Members of the Supreme Council, and Members of the covenanted service of all grades have paid their tributes of respect to the paper and acknowledged the ability with which it was conducted."

At the age of 23 he became also the Assistant Secretary of the British Indian Association, and 12 years later he became its Secretary, and the services he rendered to that Association in its infant days are even now appreciated by Bengal's Premier Political Association of the province.

At 34, he was nominated a member of the Bengal Legislative Council, and later to the Supreme Council, and his fearless championship of the cause of his countrymen won universal admiration. Though a nominee of Government, he worked with characteristic zeal in the interests of what he thought was good for his countrymen, earning thereby the unstinted respect of his political friends and opponents.

Born of humble parentage and not possessed of advantages which wealth and position offer, he gave early promise of his future greatness, and he did not fail to make a deep and abiding impression on those who came into contact with him in these early years of his life.

One singular trait of his character was that his politics never allowed him to vilify or abuse his opponents or those with whom he could not agree. Yet he did not hesitate to denounce in measured but forcible language what he thought to be unjust. He was that type of leader who led with the one single purpose of benefitting his countrymen, regardless of his personal popularity or personal unpopularity. He was that type of leader who never lost grip of his policy or his politics and what appeals most to us is that

he did not surrender the affairs of his province to politicians who are not ever burdened by any love or sympathy for this province, who have never make any attempt to understand Bengal's troubles or Bengal's difficulties and in whose eyes the affairs of this province have never teemed larger than than a tailor's needle. Bengal to-day needs leaders of the type of Kristodas Pal to save herself from her enemies as well as from her friends.

When I was reading some of Kristodas Pal's speeches yesterday what struck me as very remarkable about this remarkable man was the profound study he made of his subject before he took it up in public. He collected an enormous mass of information about it, investigated it fully and critically and then took up a position which was unassailable and from which he could not be dislodged.

Another quality which helped to make him what he was, was his desire to meet all classes of people and to listen to every shade of opinion before he formed his own.

It would not be doing the great patriot any justice if we were to describe him merely as a statesman, politician and a journalist. What was outstanding about him was his honesty of purpose, his force of character and his great sympathy for the poor and the distressed. Rich and poor went alike to him with their troubles and he was ready to help them all to the best of his ability.

Such a short is the life and character of the man who born of a humble status in life rose by dint of his own exertions to a unique position covered in a short career a large space in the public life of his country and exercised a potent influence in shaping its future destiny at a period of momentous transition.

He belonged to a generation that has gone by and like of which does not seem to be returning yet for a long time. He died full of honours though not of years, leaving to sorrowful conjecture the thought of future that might have awaited him and the influence he might have had upon his generation, had he been spared for further work in the position which he had already attained.

**KHAN BAHADUR ABDUL MOMIN SAID :—**

It was with a great deal of diffidence that I accepted the invitation to participate in this evening's function. That diffidence to-day is all the more to-day not because I see before me a number of ladies and gentlemen assembled to do honour to that great man but because I see before my mind's eye a galaxy of great men in the past paying tributes to the memory of Rai Bahadur Kristodas Pal. They were men like Sir Surendra Nath Banerji, Sir Gurudas Banerji and host of others who have made history in the sphere of their own lives. When I agreed to join this function I knew that I would not be able to say anything beyond what had been told by many speakers times without number or to throw any fresh light on the life and character of Kristodas Pal. If I have come here it is because I wish to do homage to the memory of a great man and in doing so not only honour him but honour my country.

Sir, We have assembled here this evening under the shadow of the death of Mr. J. M. Sen Gupta. Kristodas's lifelong work and the work for which Mr. Sen Gupta lived and died are essentially the same. Both were inspired by the great love of their country—both desired self-government and political freedom, although their methods were radically different. Kristodas Pal was not a political leader in the modern sense of the term. He was a friend, guide and philosopher of all—a friend in whom all trusted. His position in the politics of Bengal of his day was unique. While he enjoyed the confidence and friendship of high officials, he never flinched from doing his duty and he always fought the battles of his country in a straight forward and honest manner. At the present day our politics has been moulded in such a way that it is difficult—nay, it is inconsistent for a man to be come friendly with high officials and at the same time doing his duty by the country. In the present temper of the country it is considered unpatriotic. Kristodas Pal was trusted by high and low, government officials, landlords and tenants. This seems to be a paradox to us now. But from this we can realize the sterling independence of the man and his unerring ideals. I think there is nothing to be

surprised at. At the time when Kristodas lived it required a great deal of courage to take up a fight against Government and Government action, for even criticism of government officials in those days was sometimes mistaken for disloyalty to the sovereign. At the present moment things are different when it requires a great deal of courage to approve any government action, however good and useful it may be, or to denounce any anti-government activity which may be harmful to the country.

It is not very difficult to visualise what Kristodas would have done had he lived at the present moment, when we require men like him. The political consciousness which was roused about half a century ago—perhaps by the writings and utterances of Kristodas Pal—was born and great in an atmosphere peaceful progress, but on its onward march the political agitation acquired volume and force to such an extent that now it is snapping the foundation of many of our well-established institutions. If Kristodas Pal was alive to-day he would have fought against the destructive influences which are at present causing havoc in our social, political and economic movements.

I believe time has come when we must cry halt and say that we have had enough of politics. Bengal to-day is drifting to-wards penury and misery. Its tenantry is groaning under the burden of indebtedness. Our youngmen are depressed under the weight of unemployment, Malaria and Kala-azar are causing havoc in the country. It is time that we pay our attention to the reconstruction of our villages and to the removal of these evils which are eating into our vitals. At such a time we want men like Kristodas Pal and since it is not possible for us to have him back, the only thing that I can suggest to you is that you must feel as I feel or Kristodas would have felt, and try to emulate the ideals and activities of Kristodas Pal. If such anniversaries have any use it ought to help to induce our youngmen to think seriously and realise the position in which we are placed to-day and do their best to improve the lot of the millions of this country.

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**MR. DURGA PRASAD KHAITAN SAID :—**

I rise to join in the chorus of tribute paid to the memory of this great man, the late Rai Bahadur Kristodas Pal. If you just transplant yourselves to the time when Kristodas lived and had his being—the time which followed just after the wake of the Mutiny when even moderate leaders required great courage to speak freely and write freely, then you can realise the difficulties of that great man who was responsible for the growth of the nation then in the making. It was Kristodas Pal who through his forceful writings in the "Hindu Patriot" and vigorous speeches whether in the Municipality, the Calcutta University or in the Legislature, established India's claim to be master of her own destiny and claimed for more and more powers for her people and to which they are entitled.

As a man, Kristodas was a friend of all, rich and poor. Unostentatious in his habits, Kristodas was easily accessible to all, high or low. You have heard many anecdotes about his life from various speakers. I will not dilate on that. You have seen his statue at the junction of Harrison Road and College Street. When I as a student of the Hindu School passed by the statue it always reminded me of the place Kristodas Pal occupied in the minds of his countrymen. Later on when I was acquainted with his writings and speeches I wondered at his greatness and realised what stuff he was made of. He had manifold activities as a public man and as one who had always tried to do good to his country. It is still a matter of surprise how he had crowded his short span of life—1835 to 1894—with so much activities, now drawing up memorials for the British Indian Association of which he was the Secretary, then writing articles for the "Hindu Patriot" of which he was the editor and again preparing his case for India's rights to be put forward in the legislature. What he did in those days required courage and strong force of character. I remember that when I was a student of the Hindu School, Calcutta, in 1905, I was even afraid to attend a Town Hall meeting or join a procession passing through College Street lest I should be rusticated from my school. But Kristodas Pal lived a fearless life. He taught

us what was meant by politics. He taught us what was meant by social reform. It was he who started the movement of widow remarriage. He left this mortal world in 1884—the same year when Keshub Sen died.

Kristodas Pal was respected and revered by his friends and foes alike. His activities were many and achievements great. Kristodas was one of those great sons of Bengal whose achievements in the fields of politics, social reform and other national movements earned for Bengal the well-known expression—"What Bengal thinks to-day India thinks to-morrow". Bengal at the present moment seems to have fallen on evil days and lost most of its former glory. But the time was different when Kristodas lived. He wrote well, he spoke well and he lived well. The life of Kristodas Pal will always serve as a beacon-light for generations to come.

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Dr. H. K. SEN SAID :—

I have often thought about the ethical necessity of anniversaries but as a young student I looked upon anniversaries more as occasions of festivity than of any serious meaning. Looking back I think it was just as well that we regarded such occasions as entertaining to the intellect as also to the minds. But the real ethical value in the most practical sense came to be perceived long afterwards when we had consciously or unconsciously imbibed some political education from a study of newspapers mostly as also from quite noticeable change that had come upon us due to political change. If as young students our knowledge were made more fruitful by a conscious introduction of a training in political matters we could have undoubtedly appreciated the life and labours of such distinguished men of note whose activities were mainly directed towards the construction of a political constitution in this country. In other words the true appreciation of such great men could have come to us even at a much earlier age than it is to-day. I confess that this opinion may not be shared by many men, but that this difference of opinion as to the advisability or otherwise of introducing a short of elementary political training even at

an early age, is daily vanishing. The result is that a young student is now more informed about the politics than his predecessors in his age were. This is certainly an advantage and I can further make bold to say that every anniversary now becomes more and more significant due to the increased knowledge of those who attend them. An anniversary therefore, becomes a thought provoking institution and is the means of propagating the higher ideals which these great men worked far ahead of us. I for one believe in the greater utility of these gatherings in the first place and would believe in hoping that every such gathering would lead to a positive contribution towards progress. And indeed if it were not so there would be no purpose served in holding these anniversary meetings. In many senses these occasions are occasions for stock taking a stock taking not only of our predecessors but also of our own contribution towards the fulfilment of the ideal laid down by them. I would plead for making these anniversaries more popular, more earnest if they are not so now. I have a suspicion but I hope am wrong, that the influence of these anniversaries has not been of the desired quality and quantity for the activity of modern life would have assumed in that case a huge dimension. Put in a nut-shell, in the simplest possible way, what I mean is, we did not have dearth of great men in our country in the past, but what we are wanting in, is slowness at working out these great principles or ideals those great men placed before us generations ahead. Now, it might be said if these ideals are out of date, they really have no meanings for us to-day. Doubtless such ideals are to be shunned, but a really great man presents before his men, ideals which do not essentially suffer from the ravages of time. That was the type of man whose memory we have gathered to commemorate to-day. Half a century ago he lived and worked for a nation whose bondage was so deep that it went into its flesh. His voice spoke aloud and spoke firmly, because it was the voice of righteousness, a voice of honesty and truth that knew no compromise in the appreciation of its

ideals, but yet one who perceived the true wisdom of moderation as a means to attain mass progress. Not forgetting for a moment that moderation was the characteristic of mass progress, an upright man whose conduct and motive were alike based upon the highest Indian ideals. Vigorous in mind and intellect, his patriotism was not the result of inferiority complex, but the moral necessity of every individual or a nation. But he anticipated most of the modern tendencies by giving expression in clear terms the need for international adjustment. His practical wisdom was so sound that he never forget to lay special emphasis on the acquirement of a community of feeling through which alone one learns the mystery of the success of common undertakings. We know the value of this last very much indeed at the present moment, when the shackles of the nation are about to be burst.

I have already mentioned that truly great is he who anticipates problems and gives direction to the thoughts and activities of the contemporaries and widens a path for the work of the posterity. This function Kristodas fulfilled in the fullest sense. In all his writings and speeches, he clearly held forth the ideals of a great nation, though a subject for the time being and never accepted the position of a defeatist.

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MR. SARAT CHANDRA BASU SAID :—

It is too late in the evening to detain you any longer with a long speech dealing with the life and work of the late Rai Bahadur Kristodas Pal. I hope I shall be pardoned if I address him as simply Kristodas Pal instead of mentioning him as "Rai Bahadur". When I say this I know that Kristodas Pal himself liked to be called as such. Although in those days, the titles of Rai Bahadur and C. I. E., with which he was decorated by the Government were titles of great distinction, yet Kristodas did not like to be addressed as Rai Bahadur. In this connexion you must bear in mind that in those days these



titles were conferred on people who were really worthy and not like the present day when you find a plethora of such title holders, like Rai Bahadurs, Khan Bahadurs, etc. I do not mean any disrespect to anyone but I am only pointing out that such titles have become very cheap now-a-days and I can varily say that you can get dozen of Rai Bahadur and other Bahadurs every year from the Secretariat title bazar. So I drop out that appellation of Rai Bahadur from the name of Kristodas Pal.

I had the honour and the special privilege of personally knowing Kristodas Pal as he was a friend of my father and I lived in the vicinity of his house and almost under his parental care. I also knew his father Swarup—old and infirm, whose sole pride in his life was his son, Kristodas. In those early days when I was in school preparing Entrance Examination, I used to read the "Hindu Patriot" before it was published for circulation and devoured every line of it and followed the arguments employed by Kristodas closely. In those days three momentous questions were agitating the public mind, namely, the celebrated Ilbert Bill, the local self-government bill and the Bengal Tenancy Bill. Kristodas, a staunch advocate of the liberties of the people as he was, told the Government that if you want to give us self-government, give us the real thing—the real home rule and not merely the semblance of it. As regards the revenue system of the country, Kristodas was a staunch advocate of the Zemindars. When I say that, I do not mean to say that he was unmindful of the interest of the rayats. Although not a Zemindar himself he advocated the cause of the Zemindars in the columns of the "Hindu Patriot" and also pleaded for the protection of the rights and interests of the tenants as well. You are aware that the same question is also agitating the public mind at the present moment. You have read the evidence of the Maharajadhiraj of Burdwan on the matter before the Joint Parliamentary Committee and you know the anxiety that is being felt by the Zemindars of Bengal lest the

Permanent Settlement of Bengal is brought up as a subject for discussion in the new Council to come. The Maharajadhiraj was distinctly asked whether he had any suspicion that the future legislature would question the permanence of the Permanent Settlement. It put the Maharajadhiraj in a very awkward position, but he said that he did not want any discussion of the matter in the future legislature. I remember the one thing that Kristodas Pal used to say from time to time in the "Hindu Patriot" and it was this "that the Permanent Settlement of Bengal is not simply a pledge but something more, it is a contract, a covenant between the Government and the Zemindars not to vary the revenue of the Zemindars that was assessed as a decennial Permanent Settlement." He argued that the whole system of Permanent Settlement was based on a contract, the contract being that the Zemindars will realise the revenue from rayats and hand it over to the government and in lieu of this work government will allow the Zemindars 10 per cent of the collections for the expenses incurred in making the collections. With respect to the remaining 90 per cent, government gave them 10 per cent out of that 90 per cent as profit in lieu of the *Malkhana*, such as was always given to them during the time of Mughal administration. But what does this 10 per cent mean? It does not mean profit only. In the Pattas and Kabuliats that had been exchanged between government and the Zemindars it was distinctly stated that this ten per cent was given to them not only as a profit but also in view of the fact that in bad years Zemindars had to bear the loss as well. It was a contract—this was that Kristodas Pal always tried bring before the government. He was afraid of simply calling it a pledge because he knew what the word pledge signified. We have got a simple little definition of it in the Contract Act. We know what is meant by the word pledge and how it is treated. Knowing the mentality of the people which has been raging throughout the world from before the Great War, we may say that these pledges are mere scraps of paper. Pledges have been given to be broken. So

to call it a pledge is to appeal to the mercy of the Government—an appeal to its discretion. Therefore in exercising this discretion Government will necessarily have to consider various things and in various aspects. But if it is a contract, it is binding both upon the Government and the Zemindars. Many of us here are not Zemindars but rayats. But advocating the cause of Zemindars is also advocating the cause of tenants. The interest of the tenants are intermingled with the interests of the Zemindars. Upset the one and you upset the other. This was how Kristodas argued. “In the Permanent Settlement Regulation you have no doubt made a provision for the betterment of the tenants and for relieving their distress, but through this loophole Government cannot drive a coach and four in the name of benefitting the tenants. You cannot upset the real revenue system and for your own ends. If there was to be any excess revenue that had ultimately to be realised from the poor tenants who do not have two meals a day.” These are the questions which even now are agitating the public mind.

Similarly, there are other problems too. There is the question about the communities. As regards communal problem, fifty years ago Kristodas Pal realised it and he tried to demonstrate it to the Government that the interests of Hindus and Mohammedans were not different. Their fate is cast in the same mould and what profits the Hindus benefit the Mohammedans as well and vice versa. You will pardon me, if I recall a passage from one of the Permanent Settlement Regulations, I mean Regulation II of 1793. It was declared in the preamble—(reads—He takes the Preamble—“The Hindus who formed the bulk of the people are compelled by dictates of religion to depend solely upon the produce of the soil for subsistence and... ..”.

The other day, the Hon. Sir Alhedj Abdel Kerim Ghuznavi in one of his speeches referred to what was told by Sir William Hunter in the Imperial Gazetteer in the seventies or eighties. He said, that Mohammedans in India had upto now been found fit only to fill the posts of Chaprasis and Duffries. But the Hon. Sir Alhedj very pertinently pointed out that

from out of the class from which Chaprasis and Duftries were recruited, were to be found men like Sir Syed Ameer Ali who for years adorned the Bench of the Judicial Committee in England. And I may add here that from among that community men like Sir Alhedj could be found to fill the post of an Executive Councillor of the Government of Bengal. So Kristodas Pal said that the interests of both Hindus and Mohammedans were one and both us comrades would progress in the course of our national evolution. During the time of Kristodas Pal when the Russo-Turkish War broke out he pointed out that it was the natural desire of the Hindus that the Turks became victorious against the Russians because the Hindus and Mohammedans were Indians.

Similarly in the matter of self-government, Kristodas Pal advocated that it was not the so-called self-government but what they wanted was real Home Rule. The very word Home Rule is a bugbear to the Government. I, therefore, refrain from using that language. Let us have real, live self-government and not the sham which you those to call self-government. No doubt we are getting the government ourselves by and by, but, I say that we would have progressed a great deal more if obstacles had been removed from our way.

I do not think that I ought to take up your time any longer by reminding you that Kristodas Pal was an ardent advocate of the policy of 1793 when the Permanent Settlement and other Regulations came into being. This was just at the close of the American War of Independence. It was just the year when the whole continent of Europe was convulsed with the great French Revolution. In those days Government thought it wise to make the government in this country stable and to win over the people to their side. When the whole British interest was threatened by the Maharattas they gave to us measures and laws and benefits for which the people of Europe had been fighting against their kings and rule. Such benefits were given to us by the promulgations of 1793 and Kristodas Pal advocated that that policy should be pursued and that Government must not go back upon their plighted words or take away their pledges or break their contracts.

Speaking as an old man I think I shall thank my stars if I could get back the laws of 1793. More than a century has elapsed and during all this time what do we see ? Government has been writing off the words of the Regulation of 1793 and substituting words in those places for the purpose of destroying the liberties and privileges and the rights of the people of the country and breaking away from their contracts. If Kristodas Pal was alive to-day he would have fought for our rights and liberties because he was a man whose chief characteristic in life was fearlessness, independence and moderation.

To-day we have gathered here under the shadow of a great calamity, namely the passing away of Mr. J. M. Sen Gupta who was also working in the same line as that of Kristodas Pal but in a different mould altogether. 'Moderation was the secret of the influence of Kristodas Pal but with Mr. Sen Gupta it was quite the otherwise. But I do not blame Mr. Sen Gupta. The times have changed. In the days of Kristodas Pal people had faith in the justice of the Government and he was moderate in his language because he was ever confident that he would get justice. But now the minds of the people are filled with despair and if Mr. Sen Gupta had expressed himself in strong words, sometimes vituperative and scurrilous, it was nothing but the language born of despair. But I do say that if Kristodas Pal was alive to-day he would have deprecated such a language. His strength lay in his moderation.

Gentlemen, I have done. Let us all revere the memory of that great man which will ever remain sweet.

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MAULVI SYED BADRUDDOJA SAID :—

That he considered it a great privilege to be associated with such a meeting and to pay his homage to the memory of one of the most illustrious sons of Bengal. The previous speakers had dealt with various aspects of the life of Rai Bahadur

**Kristodas Pal**, but he would content himself by only referring to two of his sterling qualities which made him the man he was, namely, his fearlessness and independence in politics. He was not one of those who simply indulged in sentiments, platitudes and metaphysical subtleties. He was a real thinker and fearless worker. He dealt with the stern realities of life and tried to build a glorious and prosperous India. He served all alike. He championed the cause of Zemindar but never for a moment failed to stand by the tenants whenever their interests were in jeopardy. He pressed for the rights and liberties of the people fearlessly and in a straight forward manner and criticised the Government whenever they were in the wrong. He believed in compromise and the principle of give and take. He believed that the salvation of India lay not in conflict between the different communities and between the people and government. He believed in mutual understanding, harmony and co-operation. He believed that in the new India to be every community inhabiting this land should be adequately and properly represented in the governance of the country and their voice properly heard. They had need of such a man at this juncture.

Before resuming his seat **Mr. Badruddoja** took strong exception to certain remarks referring to the Mohammedan community made by **Mr. Sarat Kumar Basu**. He regretted that **Mr. Basu** had cast aspersions on the Mohammedan community by a quotation from **Sir William Hunter** which was neither based on knowledge for history nor was it decent. It was unfortunate that the harmony of the meeting should have been disturbed by such uncalled for and unwarranted remarks. He conveniently forgot the fact that it was not from the lower order that men like **Ameer Ali** and others came to adorn high public offices but from that order of men who once revolutionised and dominated the whole of India by their dynamic personality. It was not the time to disturb the relations between Hindus and Mohammedans by word or deed. It was up to them to preserve national and international harmony for the good of all. In the name of that great man whom they had assembled there to do homage, in the name of all that was good and

glorious in this land of Hindusthan—in the name of Hindus, Mohammedans, Christians and other communities—in the interest of the government and the people and for the smooth working of the future reforms, nothing should be done to disturb the relations between the different communities of India.

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BEGUM F. S. MUAYYDZADA, M.A. SAID :—

I deem it a great honour that I have been asked to address this anniversary meeting of one of Bengal's noblest sons—the late Rai Bahadur Kristodas Pal. When I was approached by the organisers of the function to participate at it, I hesitated. Not only am I unaccustomed to the attendance of public functions, but I was also conscious of my limitations as a speaker and of the meagre knowledge at my command of the illustrious patriot's life and work. The privilege of paying a tribute of respect to a great national hero was however not such as could be foregone, and I am thankful, for the opportunity offered me of associating myself with to-days' celebratics.

Ladies and gentlemen, by honouring the late Rai Kristodas Pal at to-day's commemoration we honour ourselves. Reverence of our national leaders and benefactors of our country is a quality which has an inculcable value for us. Kristodas Pal was born and lived at an age of decadence in India, of intellectual and moral stagnation. He with a few others, such as Keshab Ch. Sen and Raja Rammohan Roy shone in the dark period of Bengals' history, in the latter half of the 19th century, like a luminous star. They dispelled the gloom of inactivity and despair and inspired men with the spirit of self-improvement. By preserving the memory of their services, by treading on the path shown by them, we are filled with enthusiasm. We are elevated at the thought that one among us has left behind him such glorious achievements and an impetus is thus given to national regeneration.

It is not my purpose to give here a chronological summary of the late Kristodas Pal's life. A brief narrative of his career—his family and environment, his literary undertakings and public activities will however set him

in his proper place and help us to a better appreciation of the part he played in the history of time. Kristodas Pal was born in humble circumstances. As a young man he had to contend with poverty and could not find the means for University education. But he removed this handicap by educating himself at the Calcutta University. (He was an enthusiastic student and acquired a wider knowledge than that possessed by any holder of a University degree. At an early age he acquired a proficiency in English which won the admiration of his teachers. At 19, he became a contributor to a number of Anglo-Indian journals. This gave him an admirable training in the profession of journalism which he later adopted. We are apt to speculate on the part played by Fortune in the success of great men. If the inestimable blessing of intelligence far above the average, if habits of perseverance and unflagging industry are attributes bestowed by luck, then Kristodas Pal owed much to that goddess. Men of his stamp are not many in India. They are positively rare. It was inevitable therefore that he should soon win recognition. A turn in his fortune came when he was appointed Asst. Secy. of the British Indian Association. Later he filled the post of Secretary and for a quarter of a century he was the soul of the institution. He was first a contributor to the "Hindu Patriot" but eventually received its editorial charge. His able management soon won prestige for the paper and fame and influence for himself. Kristodas Pal also became a prominent member of the Calcutta Municipality and the Legislative Council. The crowning point in his career was reached when he was given a seat on the Viceroy's Legislative Council. Thus by concentrated application and wonderful capacity for work he attained the highest rank then held by Indians. He was courted and his opinion was sought by Viceroys, Governors, Judges, Maharajas and Zemindars. He was a man of manifold activities in which he devoted himself wholeheartedly to the noble endeavour of ameliorating the condition of his countrymen. He was rewarded with the titles of Rai Bahadur, and C. I. E. But his greatest reward consisted



in the realisation that his labours had borne fruit. He had roused political consciousness in the people, he had encouraged an intellectual revival among the educated classes. The welcome signs of reviving hope and rekindled aspirations which characterise the nation to-day are the results of his ceaseless endeavour.

Such is the career of the distinguished patriot whom we honour to-day. This function will have served to purpose if the glorious examples of Kristodas Pal inspires us to great deeds, if we continue to strive for the elevation of the Mother Land and if we promote the realisation of his cherished ideals. It will have served its purpose if young Bengal draws a true moral from the story of his life—that of character—building and of devotion to the cause of India.

Love of country was the ruling principle of Kristodas pal's life and activities. His was not an emotional patriotism which expresses itself in eloquence and stirring oratory on the platform. Such outburst of sentiment are ineffectual in achieving constructive progress. His patriotism was essentially practical and found expression in action. In the enervating climate of India, where we are stricken with the maladies of apathy and indolence, where our resolutions are seldom carried beyond conferences and debates, he set an example of noble enterprise of endurance and spontaneous efficiency. With utter disregard to personal comfort and health he performed onerous and self-imposed duties. He strove to free India from the fetters of longstanding prejudices and harmful social practises. He strove to revive her ancient glories. Some of the reforms that he advocated for instance women's education, the vindication of women's rights, untouchability and national unity are still unaccomplished. It is for young Bengal to extract the utmost from the example of Kristodas Pal's life and work whole-heartedly for the deliverance of their country. India is a Land rich in opportunities for usefulness. There is work enough for us. There is an extensive field open for all genuine lovers of their country. Let us strive to remedy the evils that are in our daily lives—ignorance, poverty and disease and by doing so we will have honoured Kristodas Pal.

What is required is genuine courage, character and the desire to place public good before the pursuit of private ends.

Of all classes of the community Journalists owe Kristodas Pal a great debt of gratitude. The function of the journalist is not only to voice public opinion but to create and lead it. Such work involves those attributes of courage, leadership, enterprise and that mysterious power of command which is the result of sympathy and understanding. These K. D. Pal possessed to the highest of degree. His was not a pretentious journalism. He knew that invective is not argument. He never descended to vituperation. He had high regard for truth, and wrote nothing without verifying facts. He had also openness of mind. His writings although forcible were distinguished by a tone of reasonableness and moderation. He criticised the measures of Government constantly and severely and yet he had the Government's confidence and was its interpreter to the people. Fearlessness was the most conspicuous trait of his character. He had the moral courage not only to attack his opponents but also to side with them when he knew that they were in the right. In short the ideal as a journalist which he set up was "to fight for the right, to abhor the imperfect and the unjust, to swerve neither to the right hand nor to the left hand and never to let his enthusiasm be damped or his courage to grow dim."

It is gratifying to note that Kristodas Pal is claimed by all sections of the community as a national hero and a true patriot. In these days when the air is surcharged with distrust and communal jealousies it is well to remember that Kristodas Pal was a great advocate of national unity. He was a friend of the Mussulmans and has won their esteem and admiration. When the Aligarh University was founded by the great Sir Syed Ahmad Khan, some of his co-religionists opposed and criticised his schemes. Kristodas Pal wrote in the Hindu Patriot, exhorting the organisers of the University not to fear opposition but to continue their work undauntedly. During the Turko-Italian War, the Indian Mahomedans showed sympathy with their co-religionists in Turkey. Their religious zeal and the sentiments they expressed of Islamic brotherhood

brought upon them the disfavour of certain European politicians. But Kristodas Pal strongly approved of their attitude. He wrote in the Hindu Patriot "It cannot be denied that the Hindu feeling about the war between Turkey and Russia is decidedly in favour of the former. This fact seems to be a puzzle to some European writers. They cannot understand why the Hindu should at all feel keenly on the subject. True, but the Hindu feels a sort of cosmopolitan interest in the war. That interest has in the first place its origin in the circumstance that the Turks are of Asiatic birth and that their achievements have naturally a certain significance in Asiatic eyes." These words should serve as an inspiration to those who strive to promote closer relations between the sister communities. Of all the works to which we can concentrate ourselves none is nobler than that of cementing the hearts of diverse people, forming one nation. In pursuing this object Kristodas Pal, should serve as our best guide.

#### THE PRESIDENT :

THE HON'BLE MR. JUSTICE DWARKA NATH MITTER SAID :—

The night has well advanced and I will pay my tribute to the memory of Rai Bahadur Kristodas Pal in a few words. As the Chairman of the meeting, it is one of my functions to sum up the debate. The debate has throughout been smooth but for some remarks which were made by friend Mr. Sarat Chandra Basu when he quoted from a book a passage showing the differentiation in status between Hindus and other communities which hitherto lay in obscurity. This ought not to have been brought out and read out here at this meeting. The result has been that it has stirred the feeling of Mr. Badruddo'a who seems to think that the remarks have embittered the feelings of the community he represents.

Kristodas Pal used to say that we are all Indians first Hindus or Mahomedans afterwards. That ought to be the spirit in which we ought to live this meeting forgetting the little rift in the lute caused by Mr. Basu.

The name of Kristodas Pal, the 49th anniversary of whose death we are assembled to celebrate to-day, is a household word in every Bengali home. The charm of that name has not diminished with the passing of year. It has not been obscured by the names of other great men who have since attained celebrity or who now swim into the field of vision. Yonder within a stone's throw from here in the corner of the four streets stands the statue of this great man. Year after year gatherings representative of the wealth, the talent and the public spirit of this great city have met in this very hall to commemorate the death anniversary of the illustrious man and to give expression to the loss which not merely the people of Bengal but of all India sustained by the premature death of Kristodas Pal.

In the circumstances the enquiry suggests itself owing to what rare qualities of mind and heart this distinguished son of India has lived in the memory of his fellow citizens for nearly half a century. Something about this greatness is to be found in contemporary reports at about the time of his death. I shall borrow the words of an illustrious Viceroy to describe the impression he left on some of the highest minds of India of his day. At the time of his death the Hon'ble Kristodas Pal was a member of the Imperial Legislative Council and the Viceroy of the day His Excellency Lord Ripon noticing his death said about him, "That his intellectual endowments were of a very high order, his oratorical gifts were acknowledged by all who heard him and were enhanced when addressing the Council by his thorough mastery of the English language." The Viceroy continued, "He has been taken from us in the prime of life, when his powers were at their best, and we might have hoped he would still, for many years to come, have been permitted to devote himself to the service of his country with the same energy and patriotism as had hitherto marked his career. Mr. Kristodas Pal owed the honourable position to which he had attained to his own exertions." This summarized in a few words the life and character of this great man.

They are great who do service and Kristodas Pal was

undoubtedly one of such men. During nearly the last fifty years a literature has gathered round his name. He has been described by some as one of the earliest makers, of modern India and one of the nation builders. By others he has been described as the first to lit the torch of politics in India. The gist of all that has been said is that he consecrated himself to the service of his mother-land silently and self-effacingly, up to the time of his death. Born in an humble station in life at the age of 21 he was entrusted with the work of journalism and he began editing a newspaper, well-known as the "Hindu Patriot". His advice was sought not only by his countrymen whose progress he assisted, whose cause he championed whose rights he insisted upon but also by successive Governments whose policy he frequently had to oppose and whose action he had occasion to denounce. His fearless and outspoken criticisms were admired by the Government because of the clearness and justness of his views. Whether it was the cause of the Zemindar he had to champion or the cause of the poor man to defend, he did so with equally unflagging zeal. I am not privileged to speak about politics for judges should be a true politics, but this I will say the keynote of his political method was constitutional agitation. But in all this agitation loyalty to the crown and the constitution was the dominating note.

I trust the young generation will emulate the example of the great Kristodas and embody in their lives and in their conduct his fairness to his opponents, his self-restraint and his moderation and his unswerving allegiance to the Crown and his country. Born in humble station he never forgot even during the period of his brilliance that he was so. He never suffered from a swelled head.

His sweet temper and his power to do good to humanity were other traits of his character. None could talk to him without being powerfully struck by his sweet reasonableness and his suave manners. He was equally accessible to the rich and the poor alike.

Kristodas Pal has left to the succeeding generation of his countrymen a memory and an example which they will never forget—an example which the humblest of us may treasure and

strive to follow—of simplicity, courage, self-denial, tenacious devotion up to last moment of conscious life to work, to duty and to service.

My position as a Judge prevents me from saying anything about his political views.

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PROFESSOR BATUK BHATTACHARYA SAID :—

The pleasant function of moving a vote of thanks for illustrious president, Mr. Justice Dwarka Nath, has devolved on me. It is not for me to deal with the many qualities of head and heart of the distinguished Chairman of this meeting who is one of the foremost sons of Bengal. He is revered sincerely and loved genuinely by all those who are connected with the High Court of Calcutta. Perhaps to touch upon him may be looked upon as a sort of impertinence on my part, but I may be permitted to say a few words in this connexion with regard to our Chairman of this evening's function. The times that we are now passing through are troublous times—we see threatening clouds gathering on the horizon. In these circumstances it is a matter of happy augury that a gentleman of the eminence of Mr. Justice Mitter should come and preside over this meeting. And I consider that in the times that are ahead would be necessary in the interest of the community and the country to induce persons of his position to take part in the larger social and political field. We are all thankful to Mr. Justice Mitter for the honour he has done to the organisers of this meeting by presiding over this vast gathering who have assembled here to-night to pay their respectful homage to the memory of that great son of India, the late Rai Bahdur Kristodas Pal.

The meeting terminated.

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